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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



July 11, 1956

Our Heavenly Father, we seek Thy face in this day of deep distress. The hour of sorrow has struck, leaving us unprepared. Just yesterday our hopes were bright and our prospects high for the divine healing of our loved one. Now all is dark again. The hand of pain and sorrow is heavy upon us; we are numb with woe. Teach us how to bend before this blast. Do not let it shatter us and leave us forlorn. Hear our sighs, and let not our tears become bitter. The lights on

In the Hour of Sorrow

General Superintendent Young

. . . God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away.

—Rev. 21:3-4

our pathway have gone blinking out, but Thou art our true Light and Life.

Forgive us if we have counted human happiness beyond the measure of Thy thoughts. Bring us back to Thy perspective. Let the healing of Thy grace begin in our wounded hearts today, for Thou dost know how frail we are. We dare not ask Thee why; only grant us reassurance of Thy presence now. Through our constant tears let the rainbow of Thy promise appear. Sanctify to our good this sudden and overwhelming loss. Give us a tender heart for all the suffering of earth. We know that our sorrow is not without hope. Today we confess that we love Thee supremely, that our deepest desire is to serve Thee truly.

Show us again the empty tomb, and let Easter songs rise in our hearts today. Our hope is in Thee, and our confidence is that Thou doest all things well. No one less than Thee can answer our innermost need. Even our dearest friends soon forget. Their words die with the fading flowers. Quiet our hearts with the serenity of Thy love, and show us through the power of Thy cross the ultimate victory.

We trust Thee for the future. We confess that we are bewildered, but Thou art not perplexed and wilt not fail us. Give us the rest of faith, for our strength is in Thee. As Thou didst meet with the men on the Emmaus road long ago, meet with our hearts today and speak with a voice of clear revelation and understanding love. Let Thy light shine upon us, then all is well. We know that Thou art good, and we dare to trust Thee now, both for today and for all our tomorrows. Grant that the power that brought again our Lord Jesus from the dead may be released upon our needy hearts this very hour. In His worthy name. *Amen.*

LATE NEWS

Rev. Miss Bertha Pults, evangelist, died April 16 at her home in Bethany, Oklahoma, after illness of one year. Funeral services were held in Bethany First Church with Dr. E. S. Phillips and Rev. Frank McConnell officiating.

Rev. Evert L. Striegel, Nazarene elder, died on April 3, of a heart attack, at the age of 64 years. His home was in Norman, Oklahoma.

After serving as pastor for eleven years, Rev. Harvey P. Amos writes that he feels definitely led of the Lord to enter the field of evangelism, and will be available after August 1. He is an elder on the Maritime District.

To those who may be interested, tape recordings of the various services of the General Assembly are available; the recording speed is 3 3/4. For full information write to either, Harold V. Snodgrass, 733 Missouri Street, Lawrence, Kansas, or H. W. Fulwood, 625 N.E. Sixth Street, Gainesville, Florida.

After many years serving in the pastorate, Rev. Marvin J. Jones, an elder on the Northeastern Indiana District is now entering the evangelistic field.

The Joy of Reward

By Leonard C. Johnson

Pastor, Napa, California

"Daddy, I brought home a 'good' today. Do I get a kiss?"

That was the bargain. A kiss for a "good." A squeeze and a kiss for a "very good." My little six-year-old Jackie turned her face up to mine expectantly. Each paper was an event, each reward a satisfying thing—both by the one who gave it and the one who received it. Never will the thought of reward lose its power to drive—never will the peculiar elation received from the reward itself lose its thrill.

"We should work for work's sake. We should serve for pure service' sake." Yes, we hear that and, to a large degree, plain loyalty has its place in this matter of being a Christian. But is the thought of reward ever really far distant? Is there not behind the scenes somewhere the thrilling thought of approval—of the smile—of His hand upon our heads?

"Well done, thou good and faithful servant." What further incentive need we in this constant struggle for spiritual

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General Assembly Issue (reports, pictures, etc.)

HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Linn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

survival than the sincere effort to carry forth the Great Commission? To have the Lord tell us we did "well" will be far and beyond the reward that a fatherly squeeze or kiss ever could mean to a little girl. And yet a passing caress adds incentive and purpose to the nonetheless sincere efforts of a little child.

We serve because we love—indeed we do. But the joy of reward is there, nevertheless. Jesus knew that when He told us: "I go to prepare a place for you,"—a beautiful place—"that where I am, there ye may be also."

I want to receive my reward, don't you?

Before the Days of Science Came

By Laura Emily Mau

*Before the days of science came
Men read the ancient mysteries
Of God's creations which revealed
To them the sacred prophecies.*

*Before which men of science stand
In awe and wonderment and fear,
When from God's words of truth they learn*

That things too high, that things too near,

*Can't be touched by man's instruments
And yet have been revealed to men,
Who looked to God to learn from Him
To save the world for peace again.*

*Things which our God revealed to men
Science learned how to verify,
And proved these Bible truths again,
Too high for science to deny.*

OPPORTUNITY—IMPORTUNITY

By E. Wayne Stahl

Nazarene Elder, Lowell, Mass.

Mrs. Anna Gestring (of Kansas City) lives out the meaning of these two words. In the book, *I Will Build My Church*, of the Missionary Reading Course, 1955-56, page 81, the author, Miss Helen Temple, tells how the afore-said Nazarene lady clips out the prayer requests in the *HERALD OF HOLINESS* as well as those in the *Other Sheep* and, as an intercessor, remembers them until the answer is assured.

How her example should "stir up very many" of us to similar action! What an opportunity for every spiritual descendant of Phineas Bresee!

We get our word "opportunity" from a Latin one meaning "at or before the port." There is the thought of a ship getting to its "desired haven." In those prayer requests readers of this paper can get to the *port of prayer*.

And Mrs. Gestring links importunity with opportunity. She intercedes until she learns by mail or by inward assurance that her pleadings have prevailed. For importunity is urgency and persistence in petitioning.

Those entreaties printed in the *HERALD* seem, usually, to be heartbreaking strains of the "still, sad music of humanity." Vibrations of sorrow, suffering, tribulation, manifold, gigantic afflictions! Let us thank God for the honor and privilege of helping to relieve such colossal distress by our effectual intercession. Family worship in our home takes on increased joy and glory daily as we remember those requests. And we can also know that triumphing "at or by the port"—private intercession—and demonstrate Luke 11: 8-9.

God's Triple Commands

By **E. E. Wordsworth**

Pastor, Goldendale, Washington

It is probable that no three words more aptly epitomize the redemptive scheme, the great passion of our Lord and Saviour, and the dynamic gospel of Jesus Christ than do three short verbs—Come! Wait! Go! Whoever you are! Wherever you are! Whatever you are! Just as you are! COME! Come from the depths of sin and shame, from the horrible miry clay; from the very pit. Out of the dense darkness of spiritual ignorance, come! Come to the Light! (John 1:9; 3:19.) Come to the fountain! (Zech. 13:1.) Come to the Well-spring of Life! (John 4:13-14; Rev. 22:17.)

Come to be saved. Come to be cleansed. Come to be born again. Come to find rest. Come and have your heavy burden lifted. Come and find peace. Come and obtain victory over your sins, temptations, life situations. Come! Come and end long wanderings in sin. Come and find calm, contentment, assurance, joy, happiness, security. Come and share the rich satisfaction of service for others. Come and drink, freely.

Come! Come and ask. Come and seek. Come and knock. Come and receive. Come in your helplessness. Come in your neediness. Come in your despair. Come with your doubts and misgivings. Come in faith and trust. Come back from the abyss, the precipice, the danger zone. Come under the shelter of mercy. Come back to the love of God. Come to Calvary. Come home. Come now. Come, for it is God's command. Come just as you are, and Christ is yours.

WAIT! Wait in Jerusalem. Wait for the Holy Ghost. *Wait until!* Wait for the cleansing of your moral nature. Wait for the infilling of the divine Spirit. Wait for endowment of dynamic spiritual power. Wait for the promise of the Father. Wait for the promise of Christ. Wait for the Holy Spirit himself. Wait in faith nothing wavering. Wait until all carnal offshoots are eradicated. Wait until brotherly love exists. Wait for the unifying Spirit. Wait for uplifted horizons. Wait for sanctified visions. Wait for the missionary passion. Wait for self-crucifixion. Wait for the preparation for worldwide missionary objective. Wait for readiness of heart and life. Wait for fidelity to the Cross.

Wait in total dedication. Wait in confident faith

for personal need. Wait in humble submission to the Father's will. Wait until the blessing comes. Wait until the world becomes your parish. Wait until sectarianism, self-seeking, love of position, unholy ambition, and all carnal affections are destroyed. Wait until the world is crucified unto you and you unto the world. Wait in prayer, faith, love, consecration, passion, burden. Wait and let the Holy Spirit envision you with the needs of a dying world. Wait until you are definitely and completely sanctified. Wait! Wait!

GO! Go, for it is an imperative injunction. Go, for it is the command of God. Go, for you have been forgiven, cleansed, filled, empowered. Go, for there exists a great need. Go with the constraint of love divine. Go! Go to your family. Go to your relatives. Go to your neighborhood. Go to your friends. Go to your enemies. Go to those in the homeland. Go across the seven seas. Go to the rich and the poor. Go to the high and the low, the free and the bound, the young and the old, the church member and the worldling. Go! Go!! GO!!!

Go and teach Jesus Christ. Go and spread the gospel message. Go and preach wherever you are. Go with a burning passion. Go in love and tenderness. Go with a broken heart. Go with your money. Go with your prayers. Go with your talent. Go with your voice. Go with your hands and feet. Go with your brain and heart. Go with your smiles and bright sunshine. Go at home and abroad. Go with your love, sacrifice, tears. Go everywhere!

Go and keep on going in every direction. Go until every eye has seen and ear heard the story of the Cross. Go on every jungle trail, mountain pass, and Alpine waste! Go through every weary desert or bushveldt. Go on every open road. Go to each village, kraal, hut, hamlet, and faraway place. Go until your feet are weary, bleeding, torn. Go by night and by day. Go until the trackless seas have never an isle or a cove unreached. Go until all men everywhere have heard the story of redeeming love; until the earth is lightened with the glory of the Lord and the salvation His arm has brought. Go until you receive your crown. Go! Go! Go!

ABOUT DISPENSATIONALISM

By **W. T. Purkiser**

President, Pasadena College, Pasadena, California

Excerpts from Dr. Purkiser's book, *Security: the False and the True*

Dispensationalism is one of the most ingenious systems of double-talk ever devised to escape the clear statements of God's inspired Word. It takes a half-truth, and by artificial and strained application transforms it into a principle of interpretation which permits almost any conclusion one might wish to draw from the pages of the Book.

The half-truth with which dispensationalism starts is the obvious principle of Bible interpretation that all understanding of scripture must start with the context.

Taking part of this principle, dispensationalists construct an artificial context of so-called "dispensations," sometimes three, more usually seven, in number. These dispensations are then held to be separate and distinct modes of God's dealing with men, in which the truths given for one dispensation are said not to apply to any of the others.

It may readily be admitted that there are differences in the mode of God's dealings with men in the Old Testament age of ceremonial law and the New Testament or gospel age of divine grace. But having said this, we must immediately affirm our faith in the unity of the Bible as a whole: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

If there were nothing other in the Bible than this clear statement, we should be thoroughly justified in rejecting this dispensational hocus-pocus. *All scripture* is profitable for doctrine, not that the man of God may find convenient alibis for sin, but that he may *be perfect*.

It would be convenient if all uncomfortable

statements from the Bible could be bracketed and made to apply only to some other people or some other age. But God's attitude toward sin has never changed. It is the same under "grace" as it was under law. "If the word spoken by angels was stedfast; and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:2-3.)

Through every "dispensation," whether it be of conscience, of law, of the Church, of the Kingdom, or what not, indeed even from before the creation of the earth, God has declared His eternal hatred of sin. A holy Father-God turned away from and forsook His only begotten Son (Mark 15:34) when Jesus became a Sin Offering for us and bore our sins on the cross, even though He was in no sense personally guilty of our transgressions. By what right, then, may anyone expect that in this "dispensation of grace" this same holy God will tolerate the sinfulness of backsliding believers and cast His grace as a cloak over their unrighteousness?

Jude declares God's eternal hatred of evil, and the fact that a prior state of salvation is of no avail to those who turn aside from the way of righteousness, when he says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (vv. 4-6).

It can be said to the credit of many dispensationalists that they do not attempt to practice what they preach. But the fact remains that they actually set aside large portions of the eternal truth of God as irrelevant and not applicable to Christians today. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

*Oh, blessed all the year's long maze—
The springtime's green leaf filagree,
The summer's shadow appliques,
The fall with winter at its knee!
Oh, blessed all my nights and days
Because I pledge them, Lord, to Thee!*

—Enola Chamberlin

Diary of a Small Town

by
**DOROTHY
BOONE
KIDNEY**
Yarmouth, Maine

... JULY

My footsteps make empty, echoing noises on the sidewalk. The sun is hot. There isn't a breeze. The trees are still. It seems almost as if I am all alone in the world on this quiet afternoon.

"Am I alone?" I ask myself as my feet speak hollowly on the cement sidewalk. No, I am not alone—even if it weren't for the people resting indoors, working quietly in their back yards, I would not be alone. For Jesus has said, "I will never leave thee, nor forsake thee," and again, "Lo, I am with you always."

The quiet town sleeps today in the hot stillness of a summer afternoon, but I am not alone because Jesus walks with me through the quietness of a New England village!

The town is quiet this afternoon. Housewives have pulled down shades to keep out the sun, so the houses look as if they have their eyelids closed and are fast asleep.

THINK ON THESE THINGS:

By **Evangelist F. Lincicome**
Gary, Indiana

The Apostle Paul divided the human race into three groups: the *natural* man, the *carnal* man, and the *spiritual* man. This classification puts life on "three levels."

The first is the *natural* man who lives life on the first level, and here is where the masses of humanity live. "The natural man receiveth not" the "deep things of God." No person goes into the deep things of God unaided by the Holy Spirit. The unaided man enters freely into worldly wisdom but cannot extend his sphere. Unmeasured evil comes from the idea that because a man is educated his opinion is of great value in spiritual things. The ability to know and receive the "deep things of God" is not transmitted to us from colleges, but by the indwelling of the Holy Spirit.

The second division of the race is called the "carnal" man. The people who live here live on a higher level than those of the "natural" man. Chapter three of First Corinthians gives us a full description of the "carnal man." The carnal man yields to strife, envy, divisions, etc. Carnal men are what Paul terms as "babes in Christ," "new

creatures in Christ Jesus." They are "born again," "regenerated." They have passed "from death unto life." The carnal man goes through life with a divided heart—there are two men in his heart, the "old man" and the "new man." This produces an unceasing conflict; if you please, a civil war.

The third division is the "spiritual" group. This crowd lives on the highest level in life. A man is a "spiritual" man when he becomes rightly related to the Holy Spirit. It is the filling of the Holy Spirit that constitutes true spirituality, for the filling transforms one from the carnal to the spiritual. But being born of and filled with the Spirit forms only the foundation for true spirituality. If it is to be maintained, there are certain things we must not do and some things we must do.

In this article I direct your attention to only one thing we must not do, and it is negative in character. "Grieve not the holy Spirit of God" (Eph. 4:30). Being a person, and a very sensitive person, the Holy Spirit may be grieved.

First: He may be grieved by asking plenary directions of the directions that are already given in the written Word. We have heard well-meaning people say that the Holy Spirit will tell them what to do—as to how to dress, how to talk, and how much to give. This is true only in case He has left no record of it elsewhere. The written revelation cannot be replaced by a spiritual one. The Holy Ghost and the Bible speak the same language, so He is not likely to lead you to do something He has forbidden you to do in the written Word. The Bible goes into a detailed account in regards to man's life; it records how we

should dress, how we should give, and how we should talk. To ask plenary directions as to these things when God has told us in His Word what to do is to go astray.

Someone says, "The Holy Spirit will guide us into all truth." This "all truth" is limited; not to guide us into historical, geological, astronomical, biological, nor philosophical truth. Jesus said, "But the Comforter, which is the Holy Ghost, . . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The Holy Spirit never works independent of Jesus. He is not here on His own business: He is here simply to execute. So the "all truth" the Holy Spirit is to lead you into is the recorded teaching of Jesus.

Second: The second way we may grieve the Holy Spirit is by living on the right side of justification but on the wrong side of entire sanctification; by

living experientially in the wrong dispensation. Multitudes are living at Sinai, trying to be good with no good in them. The most of our churches are living at Calvary: they have been "born again" but are conscious of a divided heart. Full inner harmony is not received in regeneration. The people who live at Calvary find they have a worldward and hellward pull. If you want to live experientially in the Holy Ghost dispensation, you must go to Jerusalem and receive the baptism of power.

The Church is living between Easter and Pentecost. Easter stands for power offered; Pentecost stands for power appropriated. Nothing could stop the Church in its going forward if it would move from this between state—Easter and Pentecost—but now it is stopping itself by its own ponderous machinery. Less human mechanics and more spiritual dynamics would do wonders for all our churches.

Some lessons I have learned from . . .

THE BLEEDING HEART

By Jessie Whiteside Finks

Shelbyville, Illinois

Of all the flowers in our neighbor's garden when I was a child, I remember only the bleeding heart. Whether it was its unusual form, the little fence surrounding it, or its name that impressed me, I do not know. But somehow I approached it with a kind of reverential awe. It is needless to say that I now have a bleeding heart in my garden and am pleased that it overflows in interest and joy to my neighbors.

I appreciate the bleeding heart today for the beauty and grace of the long racemes of heart-shaped flowers, but I appreciate it more for its connotation. In spring when I view this picture spot in my garden I still have the interest of childhood, but there is a deeper significance. The bleeding heart now brings to my mind the compassion of a loving Christ.

Compassion is derived from two Latin words which mean "suffering with." The Christ we serve was all compassion, for He healed the sick, caused the lame to walk, made blind eyes to see, and wept with those in sorrow. But we who name His name today have somehow lost Christlike compassion. We recognize great sins about us, it is true, but we do very little about them.

Too many people today are living without convictions. We have opinions about moral questions and good opinions too, but not sufficient conviction which constrains us to identify ourselves with a cause seeking to drain the cesspools of iniquity

from our land and, if need be, to suffer in so doing. We fail to "suffer with" those who are wronged. We may give to a cause and generously too, then dismiss it to paid workers, feeling we have done our part. But until our interest is deeper than this and we have more heart concern, we cannot cope with the rampant sins about us today or hope to eradicate them.

Frances Willard had the compassion of Christ. She saw the degradation caused by the liquor traffic and the loathsome opium dens. She felt so keenly she acted, with the result that her organization, the Woman's Christian Temperance Union, is now organized in sixty-five countries of the world.

Abraham Lincoln felt in his soul the indignities that were heaped upon human beings and became the Great Emancipator, known and revered the world around. General Booth suffered with the "down-and-outs" until his great heart bled and he founded the Salvation Army to minister to them. Many other great reformers have had this bleeding heart of their Saviour; and while we need multiplied numbers of Willards, Lincolns, Booths, we also need bleeding hearts in the rank and file of Christianity.

The seed catalogues tell us there is a revival of appreciation for this charming old garden favorite the bleeding heart. May there be a revival of this Christlike quality in our hearts' garden!

In this bustling world, how can we . . .

Pray Without Ceasing?

By Mont Hurst

Dallas, Texas

There are many misconceptions prevalent in regard to prayer. A great many misguided or careless people have the idea that to pray is simply to cry to God for help when disaster suddenly confronts them and they are at their wits' end. Such is not the case by any means. And this is one of the principal reasons why so many prayers are not answered in the way desired. It is a fact that all sincere prayers are answered but not in God's affirmative! We forget that He can also say *No*. Nevertheless, we are admonished in His Word to pray without ceasing (I Thess. 5:17).

How may one pray without ceasing? This divine order sounds ambiguous and impossible to the uninformed and those outside the orbit of His very presence. But, of course, this really means that we are to "pray without ceasing" by living in a constant attitude or sphere of prayer. It does not mean that we are to go about our daily work and activities mumbling prayers and trying the utterly impossible feat of carrying on a conversation in our business and, at the same time, talking to God. This is a ridiculous presumption and no sane thinker could countenance it. But we can live in a constant attitude of prayer; and we will have more effective power in our spoken words to God in the times when we pray audibly to Him.

God honors prayer and prayer honors Him. There is nothing we can do to please Him more than to offer our praise to Him. We must never forget that prayer is not asking Him for a constant flow of good things. *Prayer is, primarily, praise.* When we have learned this all-important fact, we shall have found the key that opens up new vistas of spiritual horizons whose depth of joy is really "unspeakable and full of glory." Prayer should always open with praise to Him for His countless blessings. We will often find that our entire prayer period will have been taken up with praise, and how much greater shall be our reward for such devotion!

Genuine prayer has in it more power than atomic energy. It can change a personality. It can open the door to heaven's most priceless blessings and do what no other power can remotely approach.

This is because a genuine prayer ushers us into the supernatural realm, where we are alone with the God who created the earth and who knew all even before man first trod earth's sod. Prayer is our audience-chamber with Almighty God. It can cause the hand to move which fashioned the world.

Genuine prayer batters the gates of heaven until they are opened and a host of blessings are poured out upon us. We can offer nothing greater than prayer with praise to God. Phillips Brooks said that "prayer is not conquering God's reluctance, but taking hold of God's willingness." How wonderful! We can measure the amount of our celestial and divine riches by the amount of time we spend in prayer and the degree of prayerful attitude we live in each day.

Yes, it is entirely practical to live in an attitude of prayer. And when we do this we will find that we will have odd moments which will not be wasted but in which we will murmur a minute or so of praise to Him for His matchless love, mercy, and bounties to us. Edward Payson said that, as in poetry, so in prayer, the whole subject matter should be furnished by the heart, and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to answer the end desired.

From the fullness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble, and ardently affectionate feelings; while our understandings only shape the channel and teach the gushing streams of devotion where to flow, and when to stop. Unceasing prayer means that the channel between heaven and our hearts and souls will be constantly open and free from any obstruction.

To pray without ceasing is to have our spiritual line of communications in perfect working order. It means that we will not have to *pray for help* so much as to *praise Him for help*. To live in the spirit of prayer is our privilege and our greatest means of constantly keeping ourselves in His presence.

Prayer After Communion

By Norman C. Schlichter

Now as we leave the "Upper Room" again,
Go with us, Christ, into the world of men—
The busy, noisy world that quickly seems
So far, so far away from holy dreams;

That swiftly drowns the gentle accents sweet
Of Thy "Remember Me. Take bread and eat."
Stay with us, Christ. We would remember Thee
When all about us rings loud mockery
Of Thy pure truth; of Thy refined delight
In life's high things. Against the maelstrom might
Of petty hates and tempting greed defend
Us, Christ. Oh, may there be for us no end
Of consecration strength that lifts us up
When we obey Thy call and drink the cup!

The Christian Worker Who Became a Worldling

By ARTHUR HEDLEY

Dunstable, Beds, England

Demas hath forsaken me, having loved this present world.

II Tim. 4:10

There is nothing a man feels more keenly in his hour of trial and need than being forsaken by his professed friends. When our Saviour was arrested and maltreated, He found himself forsaken by those whom He had called His friends: They all "forsook him, and fled" (Matt. 26:56). The Apostle Paul looked round in vain for a friendly face at his first trial—"No man stood with me, but all men forsook me" (II Tim. 4:16). It had become dangerous to be associated with Paul, and his friends put self-preservation before loyalty.

There was one honorable exception; Luke, the beloved physician, had visited him to minister to his needs. Paul makes special mention of the disloyalty of Demas, who had been a fellow worker in the cause of the gospel (Philemon 24). In the hour of danger he fled and left Paul to face his enemies alone, and yet not alone, for he declares the Lord stood by him (II Tim. 4:17).

Demas was probably converted during Paul's ministry in Thessalonica. He had shown such Christian zeal and sacrifice that he was asked to accompany Paul on his missionary journeys, and labored with him for several years. He was with Paul during his first imprisonment (Col. 4:14); but it is significant, however, that while Paul speaks of Luke as "the beloved physician," Demas is merely mentioned by name. Possibly even then Paul had doubts as to his powers of endurance. A few years later when Paul penned his farewell letter, the true character of Demas stood revealed. The man who had shown such promise after his con-

version failed when Paul needed him most, and with great sorrow of heart the apostle writes: "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). *The missionary worker had become a worldling.*

How did this happen? It was not the work of a day, for there is a history behind every backsliding. Most commentators believe that Demas came from Thessalonica. The church there was highly commended by Paul for its missionary zeal. Its members were eagerly expecting the return of Christ. It is possible that Demas inspired by the hope of Christ's return was ready to go anywhere for His sake. But when His coming seemed long delayed, and there was a risk of martyrdom rather than the receiving of a reward, we can imagine him saying, in a skeptical tone, as others did, "Where is the promise of his coming? for . . . all things continue as they were . . ." (II Pet. 3:4). When he saw that discipleship, service, meant prolonged hardship and possibly death, he regretted having left his comfortable home, and thought of all the worldly advantages he was missing by remaining in Rome.

Chrysotom says of Demas that he "had a love of ease and safety and chose to return home and live daintily rather than endure hardship with Paul and face the danger of martyrdom." Love of the world, whether it takes the form of wealth, power, or pleasure is inconsistent with true discipleship which calls for the denial of self. The Apostle John declares, "If any man love the world, the love of the Father is not in him" (I John 2:15). We cannot love both, for there is no affinity between the two.

Tribulation tests the sincerity and strength of

our love to Christ. Then it is seen whether He is the soul's greatest treasure or the world with its promise of ease, security, pleasure. In recent years millions of believers in central and in eastern Europe have had to choose between Christ and Caesar—hard labor, the concentration camp, perhaps death, or liberty, security, comparative comfort in their own home. A vast number have chosen to suffer reproach for Christ rather than have an easy conscience by taking the line of least resistance, and enjoying the ease and comfort which disloyalty would give.

We are reaching a stage where believers in factories, stores, and offices find themselves isolated. It becomes more and more difficult to rise above the worldly environment in which they follow their vocation to earn their daily bread. There is the constant temptation to succumb to the world to ease the tension. We give way on a little point and Satan finds it easy to draw us still further into the meshes of his net, and at last we are so entangled that we become captive to him and are found loving this present world, and our love for Christ is destroyed. What a multitude have followed the example of Demas!

Seeing it is a temptation which comes to us all, in one way or another, how can we come through victoriously with our love for Christ deepened and strengthened? We must turn to the Apostle Paul for the answer. His love for Christ was so strong and true that he was prepared to lay down his life for His sake at any moment. Daily He lived *unto Christ, in Christ, with Christ*, and died unto the world. He could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The believer who can truly say, "For to me to live is Christ," will not be found wanting in the day of crisis. There will be no fear of the world so captivating the heart that we shall forsake Christ. Even the risk of martyrdom will not disturb the faith nor weaken the love of the soul whose one concern is to live unto Christ and to do His will. The believer who can say, "For to me to live is Christ," can also say, "And to die is gain" (Phil. 1:21).

When the executioner of Sir Thomas More begged his forgiveness before striking the mortal blow, that noble martyr embraced him and said: "You could not do me a greater kindness; cheer up, dear fellow, and don't be afraid to do your duty." He told his weeping friends he would be "very happy in heaven."

The world loses its power of attraction over the man who lives in close fellowship with Christ, and lives much in that invisible and eternal world in which Christ lives. He learns to see things in their



SHOWERS OF BLESSING studio scene, with Dr. Mendell Taylor at the microphone; Eleanor Whitsett, organist; and Jean Parker, pianist. The number of stations carrying "Showers of Blessing" has increased from 37 in 1952 to 392 in 1955 (sustaining).

true perspective, to estimate them at their true value. To *live* truly is to *see* truly. We shall see and appreciate better than the thoroughgoing worldling the things that are pure, true, noble, beautiful in this "present world." We shall use them to serve the interests, the extension of Christ's kingdom; to glorify His name.

Browning says that "he who keeps one end in view makes all things serve." Those who live unto Christ get the best out of this present world. The man of the world who lives merely for this world's treasures and pleasures finds no true and lasting joy in these things. Even the world's greatest mirth-makers are often the most miserable of men. He who lives for this world lives for things which the circumstances of life may take from him at any moment, and death finds him a spiritual bankrupt without faith, and "having no hope, and without God in the world" (Eph. 2:12).

On the other hand, he who lives unto Christ, who lives in that spiritual and eternal world in which Christ rules, really has the best of both worlds, since "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). The loyal Christian who gives Christ the pre-eminence in all things possesses a joy, peace, and freedom which are unknown to those professing believers who love the world so much that they are unwilling to make the least sacrifice for Christ's sake.

Happy are they who remain "stedfast, unmovable" in their love and devotion until the *end* of life's journey, and then can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith" (1 Tim. 4:7).

Depend Upon God... Jesus Did!

By LUCILLE A. NEAL

St. Thomas, Ontario

Prayer is a very vital factor in the life of every Christian—everyone needs prayer. Jesus himself needed to pray, and often He found it necessary to go up into the hills to seek personal fellowship with God. Jesus depended upon God. “. . . he went up into a mountain apart to pray; and when the evening was come, he was there alone” (Matt. 14:23).

Jesus' victorious living, the results and influence of His teaching all down through the ages, His healing power, His personality, were all based directly upon His intimate relationship with His Father, God. His prayer life in the wilderness led Him to victory over temptation. His prayer in the Garden of Gethsemane led Him to victory over death. His prayer on the cross led Him into perfect and everlasting fellowship and partnership with God. And His prayer of all prayers, the Lord's Prayer, still leads souls in His way of life; it is a guide in the way of daily living, and a comfort on the way to death and to the life hereafter.

There are many ways in which we can see God. We see Him through nature, through Christian fellowship, through the guidance and influence of Christian friends, through Bible study, through our church and church worship. But when a soul comes in contact with God through the medium of prayer, his whole being is in perfect touch with God. He has found God, and *God and he together* are alone in a two-way conversation: God to him, and he to God. When man arises from his knees after this communion with God, he returns to the world with a new outlook, a new determination, and a new strength.

Prayer is not only the best culture of the soul, but also it is the highest and holiest privilege that God has given to man. Every man, no matter who

he is, or in what circumstances he finds himself, whether he is rich or poor, weak or strong, good or bad, clever or not so clever, has been given by God the equal opportunity and privilege of expressing himself in prayer. He has the privilege and opportunity of coming voluntarily into very close fellowship with God, of asking and receiving, of seeking and finding, of knocking and having a way opened unto him. There is no waiting in line, no making appointments. In order to have an immediate, private, personal interview with God it is necessary only to bow your head, get down on your knees, go into the closet and shut the door, or just be quiet, shutting out from your heart and mind the world and all worldly things, and direct your thoughts and petitions, your needs and cares upward. Then your interview will be complete, and the results—the soul satisfaction, the soul inspiration, will be just as complete!

In our prayers to God, if we are ready in mind and soul and spirit, as was Elijah, for instance, on Mount Carmel, when he offered his prayer with few words but with great feeling and trust, we too shall experience joy in fellowship. If we wait and believe and trust completely, our prayers, like Elijah's, will be answered in God's own time and in His own way. If we recognize our need, and with deep contrition and faith “wait upon the Lord,” He will send fire down to consume our offering, as in the days of Elijah. God will send His blessings, His love, to supply our needs, to answer our prayers!

It is in waiting and believing, and in gripping God, that God himself becomes very real, and expresses himself in a very real and personal way. “They that wait upon the Lord shall renew their strength; . . .” (Isa. 40:31). Depend upon God—Jesus did!

BOOKS IN REVIEW

Review of books from other publishers does not mean full approval.

Read discriminatingly! Order all books from Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

GOD PORTRAYS MORE WOMEN

By Grace McAllister (Moody, \$2.50)

Women play a dominant role in modern times.

But lest we think that is merely a recent development, this book will show that God dealt powerfully with women back in Old Testament times.

Twenty character studies, some heart-rending, some sordid, all true to the Bible. All thoroughly evangelical. All who enjoy a closer acquaintance with Bible characters, and many women, will derive wonderful blessing from this book. An earlier book by the same author was widely received. This is due for a splendid ministry also.

—NORMAN R. OKE, *Book Editor*

What Are You Thinking About?

. . . bringing into captivity every thought to the obedience of Christ (II Cor. 10:5).

By Clyde Golliher

Nazarene Missionary in Peru

How many times have you, in a moment of deep meditation or daydreaming, been asked, "What are you thinking about?" Many times ideas are born and problems are solved by *controlled* thinking, but there have been other times when *uncontrolled* thinking has opened the door for Satan to enter a careless heart.

Our thoughts do much to form our destiny. They even take the peculiar form of the base for our temptations. Satan can't tempt us with what we will not think about, but when we willfully permit a thing to stay in our thinking we have made a place for Satan to roost. The enemy is diligent in this area because he also knows that we usually do what we think about.

Sow a thought, and you reap an act;

Sow an act, and you reap a habit;

Sow a habit, and you reap a character;

Sow a character, and you reap a destiny.

Jesus recognized the importance of the thought-life when He said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). There are many things—words, pictures, songs, people, or circumstances—that would cause passing thoughts for which we are not responsible, but we are responsible for the thoughts which we let remain and enlarge in our thinking. We are also responsible for putting ourselves in situations, reading things, or being with people who cause us to have wrong thoughts.

The Apostle Paul said that to avoid dangers which would arise from our thoughts we should make Jesus the Master of our thought-life. The initial step in such a move logically would be a *complete* surrender to Him, and anything less than an absolute surrender is not enough, because it reserves areas where Jesus is not in control.

In order for us to avoid opportunities for our thoughts to get out of control, we should avoid things that Satan could use as doors into our thinking. If being with a certain person or type of person tends to wrong thoughts, then we should avoid all unnecessary contacts with such a one. If particular places or reading matter cause us wrong thoughts, then these too, and whatever else serves the enemy as channels into our thinking, should be avoided.

The Lord understands that we are always in need of His help and so has made it possible for us to come to Him whenever there might be a need. Earnest prayer in Jesus' name has made many a demon flee. We ought then to use zealously this privilege, and when Satan would try to attack our thoughts, hurry to Jesus who is waiting to help us.

And in the same measure that harboring evil thoughts will corrupt us, so harboring good thoughts will enrich us. A mind full of good thoughts gives no place for evil thoughts to dwell. To spend time thinking on mistreatments, misunderstandings, oppositions, and criticisms only gives our enemy fertile ground in which to plant the seeds of our ruin. Much wiser, much safer, and scriptural is it to think on the good side of matters: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things" (Phil. 4:8).

Be careful what you think—it does make a difference!

NEVERTHELESS

(Mark 14:36)

By Jessie Whiteside Finks

Enable me, Lord, that I may come

To the place called Nevertheless.

That important point on the long trek home.

The state of true blessedness.

Tho' the way may be dark like the Master trod

In the place called Gethsemane.

May I be able in all to see God

And resigned to His will for me.

For Nevertheless is a blessed retreat

When the storms of life assail;

When the trials come and we meet defeat

And all of our efforts fail.

And Nevertheless is a harbor sure

When life's waves overwhelm.

We can trust in Him and rest secure.

For our Pilot is at the helm.

Then nevertheless Thy will, O Lord.

And not our own, we pray.

Be Thou our Guide—our food, Thy

Word,

Lead on to perfect day!

Keys to the Acts of the Apostles

15. The Key Acts 21:17—23:35

Riot (B)

Next we mention Paul's experiences in Jerusalem, at the close of his third missionary journey, and before he moved on to Rome. They were times of trouble as the following quotations indicate: "And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. . . . And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. . . . And some cried one thing, some another, among the multitude: and when he [the chief captain] could not know the certainty for the tumult, he commanded him [Paul] to be carried into the castle" (Acts 21:27-34). Later, when Paul tried to address the mob, their violence broke out again, as we note by these words: "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him" (22:22-24).

At last Paul got a chance to plead his case, but the mob spirit did not subside—"And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle" (23:10). The very next day "certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy" (vv. 12-13). By this time the chief captain, having heard of this last conspiracy against Paul's life, was desperate. He had Paul sent to Caesarea under a heavy guard.

I haven't time to follow in detail the course of events in Paul's stay at Jerusalem. My purpose has been to show that he was the center of rioting during almost his whole sojourn there of at least ten or twelve days. Almost all of the time he was on the verge of being lynched.

In concluding this survey of the mob violence

which hounded Paul on many occasions, I ask, Which uproar was the key riot? My answer is that it is the one which was the longest, the most intense, and the most significant for Paul's career as a whole. In the face of these tests, the disturbances at Jerusalem win the prize. They lasted for several days. Also, they were the most intense or the worst, for Paul's life was at stake several times. And last, they may have had more to do with Paul's going to Rome than we realize. If everything had gone just as Paul wanted it to in Jerusalem, he might have been tempted to stay there. This much we do know—he appealed to Rome, not only because it was his lifelong am-

Editorials

bition to go there but also because he was convinced that he could not get justice at the hands of the leaders of his own people. And he felt sure that he would be sent back to Jerusalem and placed again in their hands if he did not insist on his right to go to Rome. The wrath of men manifested in the series of riots in Jerusalem may have had much more to do with changing the course of Paul's life than we think.

Ten Thousand Roses!

During the latter part of May my eyes must have feasted on "ten thousand roses"; mostly of the red, climbing variety. I could stand in my yard and look in any direction and see them. I could walk down the street on which we lived and see them on both sides. I could drive to my office and in many places along the way see these red roses. The rains came just right this year for them, and they were blooming all at once and everywhere. Woe to the person who doesn't like roses! I don't know much about roses, and am not an expert gardener, but there's something about them which appeals to me, especially when seen in such masses.

Most of these roses were a deep, crimson red; not pale, colorless, or anemic. This fact suggests to me convictions. God have mercy on the people who are pale and colorless, who stand for nothing. Also, it has been suggested that rose is the color of love and youth. This is no doubt true, and because of it the rose represents vivacity, activity, intensity, achievement. The Bible speaks of the desert blossoming as a rose: it ceases to be barren and dry. God sends His rain and the face of the desert is transformed.

But let's get away from utilitarian suggestions.

I like the rose chiefly because of its beauty, its aroma, symmetry, and color. Jesus has been described as the Rose of Sharon, and surely the thought which stands out most in this statement is the beauty of Jesus.

Yes, I saw ten thousand roses, roses seemed to be everywhere. One morning I pulled one and counted its petals—there were twenty-seven. I don't know whether that's a particularly large number or not, perhaps not. But if all of these ten thousand roses had twenty-seven petals, that would mean two hundred seventy thousand petals; and I suspect that I have fallen far short of the actual number of roses in my estimate. I say "ten thou-

STEPHEN S. WHITE

sand roses," not because I counted them one by one, but because I know there must have been that many, each one having at least twenty-seven petals.

I want to testify that not once in all of my enjoyment of these roses did I think of a thorn. However, every rose has its thorns, and there were undoubtedly several times more than ten thousand thorns on these ten thousand roses. Nevertheless, I never thought of a thorn when I saw them and reveled in their beauty. What is the meaning of this? It is that God can, at times, lift us clear above the problems of life until we no longer remember that there are any.

Friend, if you haven't yet *seen* a rose this year, look at one. Let it lift you nearer to God!

"A Good Nazarene"

The graduation exercises of Nazarene Theological Seminary had closed, and the crowd was slowly moving out of the auditorium. As I walked along, I found myself beside a teen-ager. Noting my academic gown, she must have judged that I was a member of the faculty. Not knowing the faculty members personally, she asked me if I were Dr. —, and I answered, "No." Then she inquired if I were another professor. Again, I replied negatively. After the second question I told her my name was White. She immediately said, "Are you the editor of that holiness paper?" I answered in the affirmative.

I found out that this teen-ager had been attending a church where one of our Seminary graduates was pastor. She didn't know much about the Church of the Nazarene. However, from her pastor she had learned about the Seminary and the grad-

What Is God Like?

By Kathryn Blackburn Peek

*What is God like? Why, He is like a shepherd
Who goes to seek one lamb that strays away
Far from the fold at dusk—and with rejoicing
Carries it gently back at break of day.
Like one who lights a lamp and sweeps the corners
To find a silver coin that rolled from sight,
So God will sweep the universe if need be
For one misguided soul, engulfed in night.
But best of all—our God is like a father
Who scans the distant hills where lost ones roam,
To see if any child with mammon sated
Has turned his weary steps and heart toward home.*

uation, and came that night to see her pastor get his degree. She had heard the names of different faculty members mentioned, and that was how she came to ask me if I were Professor —, twice. After she had told me who her pastor was, and let me know that she was proud of him, she said, "I think I'm going to make a good Nazarene." She seemed quite enthusiastic about the prospect.

Since then I've been thinking about what constitutes a "good Nazarene"; I'll pass a few thoughts on to you. It seems to me the first requirement of a good Nazarene is that he is saved, and knows it; he has no question about the fact that his sins have been forgiven. If he isn't sanctified, his heart is at least open to more light on the subject. He can't be a good Nazarene and be hesitant or critical about the second blessing, or entire sanctification.

A good Nazarene believes in and respects the doctrines and general rules of the Church of the Nazarene insofar as he is acquainted with them, and he ought to be fairly well conversant with them before he joins the church. He should be loyal to the church of which he is a member, and ready to take his share of the responsibility of the same, and do it gladly. He should be a "joy" to his pastor, and not a "thorn in the flesh." He should be appreciative, and not critical, of what his pastor is doing.

A good Nazarene will attend the services of the church; he will seek ways not to be absent, rather than to be away over the week end. He will believe in the district and general interests of the church as well as those of the local church. It means something to be a good Nazarene, a good Methodist, or a good Baptist. There are certain standards which any church member should live up to if he expects to be the kind of a member he should be. I hope and pray that this teen-ager of whom I write will one day join a Church of the Nazarene and make a "good Nazarene."

"Don't Regret Too Late!"

EXCEPT FOR ONE THING!

By C. B. Strang

Pastor, First Church, Chicago, Illinois

The following excerpt is taken from Jack Mabley's column in the *Chicago Daily News*:

Dear Jack: I had my fun picking on poor Bert Wilson. Now I would like to pay tribute to him in death. . . . We must say that a great competitor has crossed the last goal line. Like the huge pine tree that crashed down the hill, there will be a 'lonesome place against the sky.'"

Jack answers: "All too often we make the discovery of how great a man is after he is gone. Bert was always liked and appreciated by his listeners far more than he realized."

Here we find another instance of a regret that comes too late. Bert Wilson was a sports commentator and a good one, but thoughtless people criticized him. At least one man expresses his regret, but it came too late. Bert Wilson will never read his apology. He died at age forty-two.

The apology may serve a purpose for us. All of us have been guilty of criticizing. Even our friends have suffered in this respect from our thoughtlessness. It seemed like fun to pick on Bert Wilson, but one man lived to see the day when he thought otherwise.

A few words of appreciation can go a long way. The Bible says: "A word spoken in due season, how good is it!"

There are many persons who would be good, "except for one thing." They have fallen into the habit of criticizing. This becomes a pattern for their lives. They pass the framework on to their children. Family opposition is often concentrated on the pastor, for instance. Certain families form blocs of opposition.

Many a person has been hurt by the barbed word. Criticism is a favorite parlor sport. It is engaged in by persons who would not use nicotine or intoxicants. They would not attend the show or dance or play cards. Those things are proscribed against in our *Manual*. But so are gossip and criticism. The tongue is yet more powerful than the sword. We must be careful to use it for good, or we too may rue when it is too late.

Words of praise spoken after one has passed on will not make reparation for criticism heaped on one while he lived.

Yes, there are many things to criticize and they

should be criticized. Constructive criticism of friends and loved ones is sometimes in order. Sure, things need to be discussed for the good of the cause. But as my mother used to say, "A little of that will go a long way."

Praise and boosting have their places too. A golden silence is more often needed. The tongue that slashes and kills can also bring joy and peace. The sanctified tongue does.

The man who wrote to Jack Mabley would be happier today "except for one thing."

The Final Triumph

By GRACE NOLL CROWELL

*There will be triumph, final and complete—
A righteous, glorious triumph when men meet
The conditions set forth by the living God.
No enemy on earth can walk roughshod
Across a land and claim a victory won
Where a people truly worship God. The sun
Would darken and the stars grow dim
Before that nation is bereft of Him.*

*A vital, shining Pentecostal day
Awaits Christ's followers on the earthly way
If they be loyal, fearless as they move
To face this troubled hour, and to prove
His infinity—His power and His might
To lead them out of darkness into light!*

" . . . he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17:11).

Seeking and acquiring wealth is permissible only on one condition—that it is acquired rightly; if not, such ill-gotten riches will prove a curse, and at the end prove a man to be a fool.

—Earle F. Wilde

The Sunday-School Lesson

FLETCHER
GALLOWAY



Topic for
July 22

We Belong to a Great Company

SCRIPTURE: Heb. 10:19-25; 11:1-13:8
(Printed: Heb. 11:32-40; 12:1-2)

GOLDEN TEXT: *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us (Heb. 12:1).*

Dr. Adam Clarke says, "Here is an allusion to the Olympic games." What a dramatic picture! The race is on! The participants are straining every resource to win. In the bleacher seats are the spectators—some of them men and women of great renown who are deeply interested in the contestants. They are watching certain ones and pinning their hopes on their winning. We are the contestants. Who are the spectators? The great crowd of witnesses. There is Abel, who "offered unto God a more excellent sacrifice than Cain"; he received the assurance that God had accepted it—and got his prayer through. Beside him sits Enoch, who walked with God, and who walked right into heaven without going by way of a cemetery. Nearby sits Noah, who sailed through the most universal catastrophe which has struck our planet since it was created. Also, he managed to get his family into the ark and save them out of such a godless generation that it has served as a type of the age-end corruption which will eventuate in the reign of the Antichrist. Over on the other side sits Abraham with Sarah. What a man of faith! Even God could not keep secrets from him—and God could not "stump him" with the severest test that a mortal man ever faced. Nearby are Isaac and Jacob and Joseph and Moses. All of them are on our side and counting on us to win. Of course the Bible does not reveal any exact relationship between us and the unseen world. It probably would be dangerous to speculate in that area very far; but we do know that these patriarchs are all part of our crowd. We cannot lose with such a "rooting section."

Our crowd is made up of the best

people of all the ages—God's men and God's women. They are a company to be proud of. Some of them in every generation have won "Purple Hearts," "Congressional medals," "citations for bravery," and some even have been "knighted" by the King. They "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33-34). These all by faith received a good re-

port, but God has reserved a place for us in the ranks. "We follow in their train."

It is going to be a great day when the war is over and the battle-scarred veterans of all the ages form a triumphal procession down "Hallelujah Avenue" in the glory world. When "the saints go marching in" I do want "to be in that number!"

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LAURISTON J. DU BOIS

Secretary

"We Ought to Obey God"

The sanctified Simon Peter gave expression to what all of the disciples felt. "We ought to obey God." They had gone out telling about Jesus, the name—that's about all they talked about. There were many who believed, so many in fact that the magistrates had to tread easily for fear of repercussions from the crowd as they set about to silence these bold witnesses.

"We'll leave you alone, we'll not put you into jail, we'll forget all of the charges we have against you, if you will just do one little thing." That was all. It seemed easy. It appeared as if the disciples could buy their freedom at a cheap price. But what was that price? What was that one little thing? Simply this. "They . . . commanded them not to speak at all nor teach in the name of Jesus."

But wait, that is no little thing! That is no small price! That was what they were living for. Witnessing of Christ was their life, their hope, their all! Without an opportunity to speak in the name of Jesus they had no reason to live. Better rot in a dungeon! Better have life taken from the body! For to them witnessing was the supreme privilege of life. And so they would not be shut up. To them imprisonment was nothing to be feared. The worst that these ungodly men could think up was nothing to be feared. They had heard the voice of God saying, "Go, stand, speak," and that was all they needed.

Their defense was summed up quite simply, like this: You tell us not to speak, Peter and John told the accusers, and God tells us to speak. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot

but speak the things which we have seen and heard" (Acts 4:19-20).

And this is the issue today. There are many who would tell us not to speak. Oh, not magistrates and rulers, not with threatenings and official papers, but by influences, suggestions, pressures, and intangible and subtle insinuations! There are plenty who would silence the Christian witness if they could. But from our hearts must spring forth the same courage which prompted these post-Pentecostal disciples. We hear the voice of men, yes. They give us many reasons why we should not witness, yes. But we have also heard from God that ours is to be the life of the witness. Out of this confidence we, too, declare to three worlds, "Whether it be right . . . to hearken unto you more than unto God, judge ye . . . We ought to obey God."

God help us to see that the command of Christ is the highest commission that we can receive. Let us go out to obey Him in deed and in word.

News of Youth

The following have recently been elected or re-elected as district N.Y.P.S. presidents: W. M. Dorough, Abilene; Kenneth H. Pearsall, Akron; Harry Reimer, Alaska; Roy E. Carnahan, Albany; E. W. Hill, Australia; Roland Stanford, Canada Central; Wayne S. Munro, Canada Pacific; Charles Muxworthy, Canada West; Oval Lee Stone, Eastern Kentucky; Walter E. Lammam, Idaho Oregon; Arthur Hughes, New England; Hugh E. Russell, New Mexico; Albert Stiefel, New York; Barrett Kirby, Northern California; D. R. Peterman, Northwest; Robert D. Hempel, Oregon Pacific; H. R. Borgeson, San Antonio; Harold A. Parry, Washington; Philadelphia; H. W. Meadows, Hawaii.

Do It Today!

By ANNA M. GILLELAND

*Are you waiting for tomorrow
To soothe a broken heart,
Withholding words of comfort
That today you should impart?*

*Are you walking circumspectly
In all humility,
That strangers to the grace of God
From sin's bondage may be free?*

*Take time for meditation:
Obey the Master's call;
And lend a helping hand today
To the needy, great or small.*

"... with a feeling of deep, heartfelt gratitude to our godly leaders for the Biblical messages from time to time, messages that strike deep within my own heart. The HERALD OF HOLINESS is a must with me, and as soon as I receive it, I read it through, then store it for future reference. . . . I consider our HERALD the best church paper put out anywhere. . . . The blessings I receive from it are unnumbered."—Washington.



Forget

Monday:

A duty of remembering, certainly. But also a duty of *forgetting*. Joseph's first-born he named Manasseh (that is, "Forgetting"). "For God, . . . hath made me forget all my toil."

*The toils of the road will seem nothing
When I get to the end of the way.*

We can begin to forget here. Pains, weariness, heartsoreness, yes—but out of them deliverance overwhelming, iron built into character. Gratitude claims



Foreign Missions

REMISS REHFELDT, *Secretary*

Note from Guatemala

There is definitely an upsurge in the spiritual tide among our people, undoubtedly an answer to the many prayers going up from the homeland. We feel we are on the threshold of a large ingathering of souls! Our hearts are encouraged. Keep praying.—PEARL INGRAM, Guatemala.

New Missionary Arrives

Miss Parker and I arrived in Bremersdorp on May 5. We thank God, who brought us safely these thousands of miles. We were put through customs so quickly and so kindly we hardly believed it possible. Our freight will soon be on its way to our destination.

We were given a royal welcome here in Bremersdorp, and I find it is a very beautiful place. Miss Parker taught me some Zulu on the ship, and our young people were very pleased to

have me give my greeting in Zulu. I trust that the Lord will help me to grasp the language quickly, and I shall try to make it my main business for the present.—MARJORIE PEEL, Swaziland, Africa.

Preachers' Retreat in Peru

We held our preachers' retreat in connection with the opening of our Bible school, and it was a precious time of fellowship and practical help to all our district workers. A few couldn't come because of heavy rains that persist in some parts of the mountains, but the majority were present and with our twenty Bible school young people we had a fine group of nearly fifty. We had messages and papers presented by missionaries and national leaders. It seemed as though we made a great step forward in understanding each other. God came very near in the communion service, and

the more abounding grace, for forgetting. (Gen. 41:51.)

Tuesday:

"Forget the shame of thy youth." Handicaps, disgrace, sins that left scars—in all our lives there have been humiliating experiences and exposed inadequacies which would cause us to shrink within ourselves in paralyzing shame. Redeemed, adopted, millionaires of the promises, through the power of the Spirit we must square our shoulders and forget. Satan would throw the past in our faces, to make us truly shameful—useless to God. (Isa. 54:4.)

Wednesday:

"Forget also thine own people, and thy father's house." That is, make your consecration complete and never cast up to the Lord how much you gave up. Never think it. The bride who looks back is already half untrue. Genuine consecration forgets. (Ps. 45:10.)

Thursday:

"It is expedient sometimes to forget who you are."—Publius Syrus in the first century B.C. That is, to forget your rights and what is "due" you. More than expedient, it is Christian. "Seekest thou great things for thyself? seek them

not." Just forget. God will do the remembering. (Jer. 45:5.)

Friday:

Forget the wrongs done to you. Not only forgive; forget. It is a command. Follow the logic. God will not remember your sin, cast in the sea of His forgetfulness. "Even as Christ forgave you, so also do ye." "Forgive us . . . as we forgive." (Jer. 31:34; Col. 3:13; Matt. 6:12, 14-15.)

Saturday:

Forget "those things which are behind" in order to reach "forth unto those things which are before." Both failure and success will be a drag, either "the paralysis of past failure" or the complacent delay to pick up golden apples of success. (Phil. 3:13.)

Sunday:

We must forget quickly. Many things we must refuse to pick up, to clutter mind and heart, if we expect to meet life's positive demands. Sights, intentional or unintentional; insults, intended or not intended; worries, big and little; suggestive pictures, unclean or unkind stories—turn them over at once to God for adjustment or erasure. Then "whatsoever things are pure, . . . lovely, . . . of good report; . . . think on these things." (Phil. 4:8.)

in the noon period of fasting and prayer. His Spirit was also greatly manifest in some of our altar services at the evening meetings. Thank God that His blessing is upon our church in Peru.—IRA TAYLOR, *Peru*.

Witch Doctor Responds to the Message

We had had in the dispensary at Idalia a man who came daily for treatment, and as he recovered he suggested bringing his wife, that I might see if anything could be done for her, although he added that he did not think that I could help. When she arrived I saw his reason for doubting our ability to help her, for she was a witch doctor. God was indeed gracious, for she began to recover, and then it was that I spoke to her about coming to church. Her only reply was to laugh and state that she would come one day. True, it was a vague promise, but I just kept at her until she definitely said that she would come.

On our last Sunday at Idalia she was found in the service. It was a powerful service, and I am sure that someone had been praying for us on that day, for we felt the power of prayer in the service. As the altar call was made, the first to respond was a backslidden evangelist. He had caused us a lot of trouble, but it was good to see him weep his way back to Calvary. Then came another man, and he was followed by the witch doctor. How she wept as we pleaded with God to deliver her from the demons! She returned to the dispensary the next day and we held a prayer meeting for her right there. I gave her a piece of soap and a dress, for she had only the most dreadful rags for clothes. The soap was to wash her hair, for she had black clay on it—an indication of her witch doctor status.

When we saw her again she had washed all the mud out, and had washed herself and put her dress on and looked a new creature indeed. We have heard since that she now brings her husband to the services.

In the afternoon of our last Sunday at Idalia, we visited our latest outstation, which is held in the home of a woman who found Jesus in the dispensary. That day there were nineteen names given to us of folk who want to join our church. The husband of this woman offered us a piece of ground to build a church. It was truly a good day and I saw again how medical aid can be an avenue to bring souls to Jesus.

Now we have transferred to Endingeni, and others will continue to reap the harvest at Idalia, while we labor for God here.—A. LILIAN JONES, *Swaziland, Africa*.

the Question box

Conducted by STEPHEN S. WHITE, Editor

In your Question Box of April 11, 1956, you make this comment on I Cor. 3:15: "If through the lack of wisdom they build unwisely from the standpoint of what they do for the Christ in whom they have saving faith, they will not be lost themselves, but their reward will be forfeited." In the light of this, I ask you, are there degrees of reward in heaven? See Matt. 20:1-16.

The passage which you refer to in Matthew might seem to teach that there will be no degrees in the rewards received in heaven. However, this is not the case. The parable in Matthew is emphasizing the fact that all we get in grace in this life or of rewards in the next is a gift, and not something which in the last analysis is earned. Moreover, from one standpoint our rewards

will be the same in heaven. Every person who gets there will be fully satisfied, but some will have built up a larger capacity for satisfaction and therefore will get more. From this latter viewpoint there will be degrees of reward in heaven. Jesus' message about the wise servant as given in Luke 12:37-48 seems to suggest that there may be differences in final rewards.

When someone who follows no religion, but would like to if he could find the right one, asks, "Why Christianity? Why not Mohammedanism, Buddhism, Confucianism, or something else?" What should the answer be? Most (perhaps all) answers I think of would also be able to be used by a disciple of another religion.

It would take a book to answer your question, but permit me in a few words to start you on a line of thinking. If I were talking with someone such as you describe, I would begin with Christ. I would get the inquirer to read the Gospels, beginning with Mark, and then Matthew, Luke, and John, in the order named. I would emphasize the superiority of Jesus' teaching, life, and example, and death. After this, I would get him to thoroughly acquaint himself with the Acts of the Apostles and the Epistles. I would emphasize the truth that He is the living Christ, for this is clearly implied in Acts and the remainder of the New Testament. This would give me a chance to go back and connect His death with His resurrection and ascension. In all of this we have a Person with whom no other religious leader can compare. Then I would point out the amazing success of the gospel of Jesus Christ quantitatively, but more especially qualitatively. Although the public ministry of Jesus

was very brief and the territory which He covered while on earth insignificant, the movement which arose in connection with His life, teaching, and work developed with amazing rapidity, and the qualitative change which came to men who were touched by it surpasses anything which has ever happened on this earth before or since. Men contact Christ and are transformed. There arises between Christ and men a personal fellowship which is unknown in any other religion. Finally, this friendship with Christ challenges the best in man and gives meaning to his existence as nothing else could in the face of sin, suffering, sorrow, death, and questions as to the future. Of course, in all of this I have been thinking about a man who is sincere and yet starts at the bottom. What I have outlined provides only the basis for actually bringing the man to Christ and after that getting him to consecrate his all to Christ.

Mark 4:12 presents a problem each time I read it. Can you help me?

This is a difficult verse and has been much discussed. For me, the best explanation is that parables hide the truth for some as well as reveal it for others. The people to whom the parables are spoken make the difference. Some are not receptive, they do not have the necessary will to receive the truth, while others are open to it, they can comprehend it. All truth, whether given in parabolic form or directly, tends to separate the goats from the

sheep; it is divisive. This is especially true of the truth which is presented in parables. They are symbolic in nature, and for those who are ready they reveal the truth in an extraordinary way. In contrast, they are especially confusing to those who are not prepared. In what I have said I am not thinking merely of Mark 4:10-13 but also the companion passages in Matt. 13:10-17 and Isa. 6:9-10.

HOME MISSIONS & EVANGELISM



ROY SMEE, *Secretary*

675 New Churches 1952-56

The past four years have been one of our finest quadrennia in Home Missions. The total number of churches organized was not as large as the previous quadrennium, but the net gain is the largest in our history. The records on the quotas set by the general superintendents are figured from the end of the 1952 General Assembly to June 15, 1956. Ten districts made or exceeded their quotas for the four years. These districts are: British Isles North, British Isles South, Eastern Kentucky, Florida, Gulf Central, Kansas City, Kentucky, Michigan, Northern California, and Northwest. The very large number of fifty-three new churches on the British Isles South District is due to the coming in of the churches of the International Holiness Mission and Calvary Holiness church during the quadrennium. One-fourth of all our present churches have been organized in the past eight years. There are nine districts that have made the outstanding record of organizing, during the eight years of the past two quadrennia, new churches equal to the total of their quotas for the two quadrennia. These are the districts and their record:

<i>District</i>	<i>Total Quotas</i>	<i>Number Organized</i>
British Isles North	12	12
British Isles South	12	58
East Tennessee	36	38
Georgia	31	34
Northern California	52	52
South Africa	20	20
South Carolina	28	29
Tennessee	36	43
West Virginia	40	41

A new quadrennium has now started and the general superintendents have recommended a goal of one thousand new churches by 1960. The co-operation of every church in helping to start a new church will make this goal possible.

<i>District</i>	<i>Quota</i>	<i>Number Organized</i>
Abilene	20	8
Akron	20	13
Alabama	16	10
Alaska	6	4
Albany	12	7
Arizona	8	4
Australia	8	4
British Isles North	8	11
British Isles South	8	53
Canada Central	10	4
Canada West	16	11
Canal Zone		1
Central Ohio	20	11
Chicago Central	20	10
Colorado	16	6
Dallas	16	8
Eastern Kentucky	16	16
Eastern Michigan	12	9

<i>District</i>	<i>Quota</i>	<i>Number Organized</i>
East Tennessee	20	17
Florida	16	16
Georgia	18	13
Gulf Central		6
Hawaii	8	3
Houston	10	9
Idaho-Oregon	12	2
Illinois	16	10
Indianapolis	18	8
Iowa	16	5
Kansas	12	11
Kansas City	20	21
Kentucky	16	17
Los Angeles	16	8
Louisiana	20	11
Maritime	8	1
Michigan	12	13
Minnesota	12	2
Mississippi	14	6
Missouri	18	10
Nebraska	16	3
Nevada-Utah	8	4
New England	20	10
New Mexico	10	4
New York	10	2
New Zealand	6	1
North Arkansas	8	4
North Carolina	16	7
North Dakota	8	1
Northeastern Indiana	16	10
Northeast Oklahoma	12	6
Northern California	28	28
Northwest	16	16
Northwestern Illinois	16	11
Northwest Indiana	16	5
Northwest Oklahoma	14	7
Oregon Pacific	20	16
Pittsburgh	16	10
Rocky Mountain	10	2
San Antonio	20	6
South Africa	14	4
South Arkansas	12	8
South Carolina	16	13
Southern California	16	10
South Dakota	10	1
Southeast Oklahoma	10	3
Southwest Indiana	22	10
Southwest Oklahoma	16	5
Tennessee	20	16
Virginia	14	10
Washington Pacific	12	6
Washington-Philadelphia	20	13
West Virginia	24	20
Western Ohio	20	18
Wisconsin	12	6

NEWS of the Churches



Sun Valley, California—Recently our church concluded a series of meetings with Evangelist Thomas Hayes. He is a man of God and preached Spirit-anointed messages each evening. A number of young people prayed through to victory, and on the closing Sunday the altar was lined with seekers in both morning and evening services. Our much-loved pastor, Rev. Louis McMahon, carried a heavy burden for souls. We are sorry to lose Brother McMahon to the field of evangelism, and are sure God will give him souls. I have been in the church for more than twenty years and never have seen a young man so happy in his work, and so faithful in his ministry to the people.—J. E. MAYNARD, *Reporter*.

Columbus, Ohio—Bellows Avenue Church is enjoying the blessings of the Lord, with many marks of progress clearly indicated. Rev. J. E. Everett, pastor for the past ten years, has received into membership over 200 people; the Sunday school has grown from an average of 114 in 1945 to 348 in 1955. During these years the church has carried on a fervent evangelistic program with some of our best evangelists. In recent years the church has sponsored Crusade for Souls summer tent meetings, which have blessed the city, and hundreds of souls have found definite spiritual help. In the recent organization of a new church, four miles south, we were happy to contribute 13 members, including a local preacher who has been appointed pastor. God has blessed our home-mission effort—the new church is thriving, and we have received 27 new members. Desperately needing more room, a few months ago the Lord opened the way to negotiate for the property next to the church. We have now purchased two properties, one to be used for Sunday-school expansion and the other as a parsonage. The church is enjoying a beautiful spirit of unity.—RUTH CREASAP, *Secretary*.

Rev. G. F. Underwood writes: "At the close of our second year with the church at Tiltonsville, Ohio, I am resigning as pastor of these fine folk to enter the evangelistic field. During the last fifteen weeks of our ministry here we saw seventy-seven seekers at the altar, eight new members were added to the church, and we saw some healed definitely by God. I made over one thousand pastoral calls last year, and also carried on a radio program over WHLL, Wheeling, West Virginia. During these past twelve years I have served two churches on the Akron District, also done some personal evangelism work. Sister Underwood leads in the singing and gives religious readings; we sing solos and duets. We will be glad to go as the Lord may lead. Write us, Tiltonsville, Ohio."

Yampa, Colorado—Our church recently closed a very good revival with Sister Twyla Pittenger as evangelist and singer. God blessed in each of the fifteen services, and several souls prayed through to victory. We give God all the praise.—MRS. DOROTHY WILSON, *Reporter*.

Melbourne, Florida—Coming to this church in November of 1953, we found a fine group of willing people. The challenge was great. There was a church building which had been erected in 1950—no Sunday-school rooms or parsonage. Preceding pastors deserve much credit, as with only a small group of Christians they had worked hard to make the building possible. In December of '53 we were privileged to burn the mortgage. With a very small amount in the building fund, and a great deal of faith, we laid plans for a unit eighty-two feet in length, consisting of a three-bedroom parsonage and educational annex adjoining. God certainly met our needs, and with very little paid labor we are now enjoying a beautiful, modern parsonage and educational annex—total value of \$35,000.00 with a mortgage of \$9,000.00. On Easter Sunday we had 157 in Sunday school, and received 14 into church membership, only 2 by transfer. We have had to provide additional pews for the church. Last February, God met with us in a revival conducted by Evangelists Dick and Lucille Law, and we saw many seekers pray through. We are situated in a fast-growing community, fourteen miles from Patrick Air Force Base. On the first Sunday of each month we broadcast our entire morning worship service. God is giving wonderful victories in answer to prayer. If you have friends at Patrick Air Force Base, write us and we'll be glad to contact them.—CLIFFORD WELLER, *Pastor*.

San Pedro, California—Recently we closed the best year of our thirteen in this pastorate. Our gains for this year were: Sunday-school average attendance 10 per cent; N.Y.P.S. membership 33 per cent; church membership 58 per cent, of which 81 per cent were by profession of faith; and N.E.M.S. membership 70 per cent. We have had two good revivals with Evangelist C. W. Brough. His ministry was much appreciated by both pastor and people and had much to do with our gains this year. The church is united and spiritual, with souls being saved and sanctified in our regular services. We have received a wonderful vote on another three-year call and have accepted. If you have friends here or at Ft. McArthur, write us and we'll be glad to contact them. My address is, 233 S. Gaffey Street.—J. ROBERT HODGES, *Pastor*.

Evangelist G. Franklin Allee reports: "Busy and happy days in the field of evangelism have been mine during the past year. Pastors and churches have been gracious in giving me a full schedule, and the Lord has revealed His presence in victory. Since Christmas I have conducted meetings in Richland, Harrington, Reardon (E.U.B. church), and Ridgely (Pleasant View), Washington; Elgin, Oregon; Butte, Montana; Union, Missouri; Richland Center, Wisconsin; Pierre, South Dakota; and Central Church, Sioux City, Iowa. In every meeting we have seen souls finding God, believers being sanctified wholly, and the church fired to go on to new victories. Average of Sunday-school visitors has been near one hundred, and in most cases we have had excellent crowds. My own soul has rejoiced and been edified in working with our consecrated pastors and devoted laymen. I plan on being in California for the first few months in 1957, and have at least two dates I could place there. Write me at my home address, 1137 Skyline Drive, Moses Lake, Washington."

Pastor M. L. Turbyfill reports: "We came to South Side Church in Oklahoma City, Oklahoma, in May of '53 and found a small group of Nazarenes who loved God and souls. Pastor Floyd Rowe had served them for eleven years and a nice native rock church had been erected, and the debt cleared. At our September assembly we reported 141 in regular attendance in Sunday school. Crowded out, we built an annex, 40 x 60 feet, two stories; since last September we have filled all that space and now have an average for the year of 280. We have received into church membership 96 people, 71 by profession of faith. The spiritual tide is good. We have added 9 new pews in the sanctuary, and 148 folding chairs in the basement, more seats for the choir and also for the small children. All budgets have been paid in full each year, and we owe less than \$2,000.00 on the annex. We have a fine calling group, averaging about 20, which goes out each week, with many new people coming in and souls being saved in our regular services."

Evangelist C. M. Whitley and wife report: "Recently closed our second revival meeting with Pastor Ray Geren and wife in the church at Lamar, Missouri. We enjoyed working with these good folks. God has been blessing our labors for Him. We will be closing a revival in Fairmount, Illinois, on October 7; then have an open date, October 10 to 21, which we'd like to slate enroute to Texas. Then we will be in California in November and have some open time while we are out there. Write us, c/o P.O. Box 527, Kansas City 41, Missouri."

Pastor R. B. Gilmore reports from North Dallas (Texas) Church: "In April we enjoyed the best revival this church has had in years. God greatly blessed and used the ministry of Evangelist H. D. Burson, and the singing of Brother Bruce Wade. Miss Mary Lee Armstrong did her part well as pianist. These three make a wonderful evangelistic party. There was only one service without seekers at the altar, and eight fine people united with the church. At assembly time in August it will be six years since I came to this church, and this past year has been the best. God is blessing our people, giving spiritual services, all departments are doing well, all budgets are paid, and we are a '10 per cent' church for missions. In a recent Sunday service, God blessed with good victory in testimony and an altar service, without any preaching."

Evangelists Betty Wagner and Helen Lavelly report: "This has been a good year and we have appreciated working with our good people and pastors. God has given us some great revivals with souls praying through to definite victory. Recently we closed a gracious revival in Springfield, Illinois, with Pastor E. L. Latham and his fine people. God came, a number prayed through to definite victory, and three new folk united with the church. We are now making up our summer and fall slate and still have three good dates open. Write us, c/o General Delivery, Mt. Vernon, Illinois."

Annual N.Y.P.S. Convention

The twenty-first annual N.Y.P.S. convention of the Canada Central District was held in Hamilton First Church, with President Roland Stanford in charge. Saturday morning began with a time of inspiration and devotion.

The business of the morning began with the reports of the district officers. President Stanford reported for the partial year just completed. He was

appointed to complete the year, following the transfer of Charles Muxworthy to the Canada West District. With District Superintendent H. Blair Ward presiding, Rev. Roland Stanford was elected as president.

In the afternoon session the service opened with the singing of the Lamp-lighters' prayer chorus. Committee reports were read and accepted. Election of district officers and local society reports kept a good interest during the afternoon. One of the high lights of the afternoon was the election of General Convention delegates.

A spirit of enthusiasm prevailed throughout the convention which, with prayer and faith, should lead us on to many good things during the new year. —R. BRADLEY HARRISON, *Reporter*.

South Amherst, Ohio—On May 6 we closed a wonderful revival with Evangelist C. H. Harley and family. He is an outstanding dynamic preacher with a real passion for souls. The Harleys' ministry in music and song blessed the hearts of our people, and Mrs. Harley's beautiful felt-o-graph messages were enjoyed by both young and old. Souls were saved and sanctified, and several new members added to the church. The Harleys were given a unanimous call to return in '57. We came to this church last August for our first pastorate, and the Lord has truly blessed us. The spiritual tide of the church is high.—WILLIS G. COBURN, *Pastor*.

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DEATHS

SUSAN ERB SWIM, wife of Rev. Eugene W. Swim, Newton, Kansas, was born at Mount Joy, Pennsylvania, June 21, 1877, and died April 20, 1956. In early years she gave her life to Christ and served Him faithfully through the years as a Sunday-school teacher, missionary in India, deaconess, and Christian mother. Her first husband, Amos Horst, died in India. Returning to the States with her young son, Eber Horst, she located in Newton, where she joined the Church of the Nazarene and became church deaconess. In 1917 she was united in marriage to Eugene W. Swim. A beloved "mother in Israel," faithful handmaiden of the Lord, and servant of the church has gone to receive her reward. She is survived by her husband; four sons, Eber Horst; Marvin, Eugene, Jr., and Earl; four stepchildren; Dr. Roy E. Swim of Kansas City; Floyd, Margaret, and Kenneth; and a sister, Mary Erb Eby. A son, Paul, recently preceded her in death in an airplane accident. Funeral service was conducted in the Newton Church of the Nazarene, with Rev. Clifton Norell officiating. Interment was in the family plot of the Pennsylvania Old Mennonite Church Cemetery near Newton.

MRS. EUNICE ELIZABETH JOPLIN was born August 28, 1879, and died December 13, 1955, at Portales, New Mexico, following a stroke three days earlier. She was married to A. M. Joplin in 1914; he died in 1928. She had lived in Portales since 1938, and was greatly loved and revered as a member of the Church of the Nazarene. She is survived by three sons, Leroy, J. T., and Dee; two stepchildren, Buford Joplin and Dora Mae Chism; also two brothers, Willie and Sherman Tadlock. Funeral service was conducted from the Church of the Nazarene by her pastor, Rev. Eugene M. Culbertson.

WILLIAM LEROY OLMSTED was born July 1, 1888, at Argone, South Dakota, and died April 22, 1956, at Nampa, Idaho. He was married to Nellie Myrtle Sturtevant in 1910; the couple moved to Nampa in 1936. He was a member of First Church of the Nazarene and served on the board of trustees until his death; also for many years he served on the advisory board of the Idaho-Oregon District. His business ability and background as a building contractor made him an invaluable aid to the district superintendent in the extension of the church through home missions. His interest was evidenced

by his personal gifts as well as by his oversight of many new churches and parsonages. He was a member of the board of regents of Northwest Nazarene College, and his deep love and interest in young people made the work of the college a joy and delight to him. His collaborators in the Nampa First Church, the college, and the district will feel the loss of this tower of spiritual strength and wisdom. On his last Sunday he attended Sunday school and church; and in the afternoon while visiting some sick relatives, with his wife, his call came to "come up higher." He is survived by his wife, Nellie, of Nampa; three daughters, Mrs. Lloyd Gould, Mrs. Robert Jackson, and Mrs. Ray Shoemaker; one son, Lyle; and one brother, John. Funeral service was conducted at Nampa First Church, with his pastor, Rev. Raymond C. Kratzer, in charge, assisted by Dr. John E. Riley, president of N.N.C., Rev. I. F. Younger, district superintendent, Dr. Robert Mangum, Rev. Eugene Stowe, Rev. Carl Wooten, Rev. C. C. Whittington, and Rev. Clarence Griffin.

MRS. GRACE CALDWELL was born January 21, 1902, and died October 9, 1955, Grand Saline, Texas. She was married to W. F. Caldwell in 1919. To this union were born nine children, one dying in infancy. She was converted in 1922 and united with the Church of the Nazarene. She was a devoted Christian, faithful to God, her church, and her family. She was a member of the Nazarene Chapel Church, near Grand Saline. Those who knew her will long be influenced by her humble spirit and Christlike life. Besides her husband, she is survived by four sons and four daughters. Funeral service was held at Nazarene Chapel, in charge of her pastor, Rev. John C. Burch, assisted by Rev. Henry McBride. Interment was in the Barrett Cemetery near Edgewood, Texas.

ARTHUR TALMAGE LEWIS was born near Cave City, Arkansas, in 1886, and died April 16, 1956. He was converted in 1908, sanctified in 1909, and joined the Church of the Nazarene near Dodson, Texas, which was later moved to Dodson. He was a member of this church at the time of his death. In 1910 he was married to Miss Mae Cornelius; to this union were born two sons. He is survived by his wife; two sons, Emerald and Arnice. Funeral service was held at the Dodson church, with Rev. Lonnie Voorhies, pastor, officiating, and interment was in the Dodson cemetery.

ANNOUNCEMENTS

BORN—to Rev. and Mrs. Albert A. Miller of Troy, Montana, a daughter, Faith Lela, on June 11.

—to Mr. and Mrs. Rudolph Stokes of Kansas City, Kansas, a son, Donald Rudolph, on June 9.

—to Rev. and Mrs. Paul F. Wankel of Carterville, Illinois, a daughter, Marsha Karel, on June 2.

—to Rev. and Mrs. Cecil A. Thompson of Sturgis, South Dakota, a daughter, Brenda Joy, on May 24.

SPECIAL PRAYER IS REQUESTED by a mother in Oklahoma for her three sons and one daughter, who need salvation so much; and especially for the daughter, in great need of God and other help as well;

by a Nazarene lady in Michigan whose health is failing and eyes so bad at times she can scarcely read her Bible—that God may give her faith and strength and courage to continue to serve and love Him.

NAZARENE CAMP MEETINGS

July 19 to 29. Oregon Pacific District Camp, at district campground (12625 Southeast 82nd Ave., three miles south of city limits, Portland, Oregon). Workers: Rev. John Logan, Rev. J. E. Williams, Rev. T. H. Stanley, evangelists; Rev. Murray L. Morford in charge of music; Rev. and Mrs. George Saucier, children's workers; and Dr. Kenneth Stark and family, missionaries to Africa, guest missionary speakers. Rev. W. D. McGraw, Jr., district superintendent. For reservations and information, write Rev. B. Martin Gale, Rt. 1, Box 425, Clackamas, Oregon.

July 20 to 29. Central Ohio District Camp, at Columbus Campgrounds, Cleveland Avenue at Morse Road, Columbus, Ohio. Workers: Dr. Hardy C. Powers, Rev. D. K. Wachtel, Rev. Howard Sweeten, evangelists; Professor John Moore, song evangelist; Dr. John Cotner, youth worker; Rev. H. C. Little, prayer director; Mrs. H. C. Little, children's worker. For information, write, Rev. C. D. Westhafer, Secretary, Box 162, Wooster, Ohio. Dr. Harvey S. Galloway, District Superintendent.

Should You Write Yourself a Note Like This?

To myself:

I've reminded you before but you still haven't made your will! Listen—why not stop putting it off? Think how it will affect Ann and the children if you don't; and besides, if you don't write one at all, a lot of your hard-earned money and possessions will be eaten up in unnecessary taxes. I thought you wanted to include the church too. If you have dedicated your life to the Lord and His work, you should make provision for that interest. Don't delay another day—write to Dr. John Stockton for instructions in making that Christian will. . . .

The General Board of the Church of the Nazarene
6401 The Paseo, Box 6076, Kansas City 10, Missouri

July 16 to 22. Minnesota District Assembly, conventions, and camp meeting (Monday through Sunday), Mission Farms on Medicine Lake, Minneapolis, Minnesota. Special workers: Dr. D. I. Vanderpool and Rev. Maynard James, evangelists; Rev. J. W. Pattee, missionary speaker; Rev. Norman Oke, Sunday-school speaker; Musicians, Professor Wannie Tippitt and Rev. Philip Johnson; children's worker, Mrs. Don McGilvra. Rev. Roy F. Stevens, district superintendent, camp director. For further information write the district superintendent, 6224 Concord Ave. South, Minneapolis 24, Minnesota.

July 23 to 29. Colorado District Camp, at the District Campgrounds, on Dover Street, two blocks north of West Colfax in Denver. The camp will begin Monday evening, July 23, and close on Sunday, July 29. Workers: Rev. Bernie Smith and Rev. C. B. Fugett, evangelists; Dr. W. T. Purkiser, young people's worker; Professor Wannie Tippitt, song evangelist; Miss Eunice Phillips, children's worker. Tents and cabins available for rent. Dr. Oscar J. Finch, district superintendent. For further information, write Rev. A. L. Hipple, 1755 Dover Street, Denver 15, Colorado.

July 23 to 29. Florida District Camp Meeting, Suwannee Campgrounds, located three miles north of White Springs, Florida, on U.S. Hi-way 41. Workers: Rev. J. A. McNatt and Rev. Victor E. Gray, preachers; Professor A. C. Wakefield, singer; Rev. C. R. Mocre, youth worker; Dr. John L. Knight, district superintendent. Rooms and meals reasonable. For further information write, Rev. Paul Say, Route 1, White Springs, Florida.

July 23 to 29. Southern California District Camp, Southern California Bible College, Costa Mesa, California. Special workers: Dr. Jarrette Aycock and Dr. V. H. Lewis, preachers; the Merediths, musicians and singers. For further information, write the camp manager, Rev. Clive Williams, P.O. Box 384, 650 Plumer St., Costa Mesa, California. Rev. Nicholas A. Hull, District Superintendent.

Special Notice

At a recent meeting of the Board of General Superintendents, Dr. Hugh C. Benner was elected to serve as their secretary for the present quadrennium. All correspondence relating to the Board of General Superintendents should be addressed to:

**Dr. Hugh C. Benner, Secretary
 Board of General Superintendents**

**6401 The Paseo, Box 6076
 Kansas City 10, Missouri**

**Samuel Young
 For the Board of General Superintendents**

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Central Ohio	July 18 to 20
Western Ohio	July 25 to 27
East Tennessee	August 1 and 2
Iowa	August 8 and 9
Houston	August 22 and 23
Southwest Oklahoma	September 12 to 14
Northeast Oklahoma	September 19 and 20

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Colorado	July 19 and 20
Southwest Indiana	July 26 and 27
Kansas	August 1 to 3
Chicago Central	August 8 and 9
Northwestern Illinois	August 15 and 16
Northwest Indiana	August 22 and 23
South Arkansas	September 12 and 13
North Arkansas	September 19 and 20

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Pittsburgh	July 18 to 20
Northwest Oklahoma	July 25 and 26
Kentucky	August 1 and 2
Kansas City	September 5 to 7
North Carolina	September 19 and 20
South Carolina	September 26 and 27

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Minnesota	July 18 and 19
Missouri	August 1 to 3
Virginia	August 8 and 9
Tennessee	August 15 and 16
Indianapolis	August 22 and 23
Mississippi	August 29 and 30
Georgia	September 12 and 13

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

Assembly Schedule

Eastern Michigan	July 18 to 20
Eastern Kentucky	July 25 and 26
Illinois	August 1 to 3
Wisconsin	August 8 to 10
Dallas	August 15 and 16
Louisiana	August 29 and 30
Southeast Oklahoma	September 19 and 20

DISTRICT ASSEMBLY INFORMATION

CENTRAL OHIO—Assembly, July 17 to 20, at the Nazarene Campgrounds, Morse Road, Columbus, Ohio. Send mail and other items relating to the Assembly to Dr. Harvey S. Galloway, 2657 Morse Road, Columbus, Ohio. Dr. Hardy C. Powers presiding.

COLORADO—Assembly, July 18 to 20, at the District Campgrounds, 1755 Dover St., Denver 15, Colorado. Rev. George Greiner, 1755 Dover St., entertaining pastor. Send mail and other items relating to the assembly to the assembly, Colorado District Church of the Nazarene, 1755 Dover St., Denver 15, Colorado. Dr. G. B. Williamson presiding.

EASTERN MICHIGAN—Assembly, July 18 to 20, at First Church of the Nazarene, 18751 Fenkell, Detroit 23, Michigan. Entertaining pastor, Rev. E. W. Martin, 14329 Greenview, Detroit 23. Send mail and other items relating to the assembly to

Rev. E. W. Martin at the above address. Dr. Hugh C. Benner presiding.

MINNESOTA—Assembly, July 18 to 20, at the Mission Farms, 3401 Medicine Lake Blvd., Minneapolis 22, Minnesota. Send books and heavy material to Mission Farms; send other mail to Rev. Roy F. Stevens, 6224 Concord Ave., Minneapolis 24, Minnesota. Dr. D. I. Vanderpool presiding.

PITTSBURGH—Assembly, July 18 to 20, inclusive, at the Alameda Campgrounds, Butler, Pennsylvania. Entertaining pastor, Rev. Wm. W. Filer, 201½ Fifth Ave., Butler, Pennsylvania. Send mail and other items relating to the assembly to Rev. Wm. W. Filer at address given above. Dr. Samuel Young presiding.

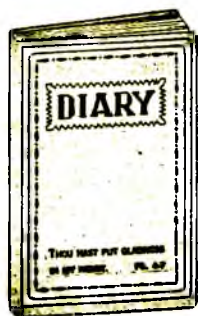
EASTERN KENTUCKY—Assembly, July 25 and 26, at Covington First Church, 530 Scott St., Covington, Kentucky. Rev. Wm. P. Wilhoite, 2603 Greenup St., entertaining pastor. Send mail and other items pertaining to the assembly to Rev. Wm. Wilhoite; parcels and books may be sent direct

to the church address. Dr. Hugh C. Benner presiding.

NORTHWEST OKLAHOMA—Assembly, July 25 and 26, at Bethany First Church, 104 N. Asbury, Bethany, Oklahoma. Entertaining pastor: Dr. E. S. Phillips, P.O. Box 76, Bethany, Oklahoma. Send mail and other items pertaining to the assembly to Dr. Phillips at the address given. Dr. Samuel Young presiding.

SOUTHWEST INDIANA—Assembly, July 25 and 26, at the Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Entertaining pastors: Rev. C. G. Bohannon, 512 N. Grant, and Rev. Grant Barton, 731 W. Howe Street. Send mail and other items relating to the assembly to Rev. C. G. Bohannon at the address given. Dr. G. B. Williamson presiding.

WESTERN OHIO—Assembly, July 25 to 27, at the Nazarene Center, R.F.D. 2, St. Marys, Ohio. Entertaining pastor, Rev. Robert L. Ellis, 316 N. Main St., St. Marys, Ohio. Send mail and other



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tems relating to the assembly to Rev. W. E. Albea, 4361 Midway Ave., Dayton 7, Ohio. Dr. Hardy C. Powers presiding.

KANSAS—Assembly, August 1 to 3, at the District Center, 1600 N. Plum, Hutchinson, Kansas. Entertaining pastor, Rev. Wilson R. Lanpher, 500 N. Plumb, Hutchinson. Send mail and other items relating to the assembly to Rev. W. R. Lanpher at the address given. Dr. G. B. Williamson presiding.

MISSOURI—Assembly, August 1 to 3, at the District Center, Box 439, Fredricktown, Missouri. Entertaining pastor, Rev. A. C. Roach, 202 Saline St., Fredricktown, Mo. Send mail and other items relating to the assembly to Pine Crest Camp, Box 349, Fredricktown, Mo. Dr. D. I. Vanderpool presiding.

ILLINOIS—Assembly, August 2 to 4, at Nazarene Acres, Route 1, Mechanicsburg, Illinois. Entertaining pastor, Rev. G. H. Harmon, 924 W. Edwards St., Springfield, Illinois. Send mail and other items relating to the assembly to Rev. W. S. Purinton, Box 72, Springfield, Ill. Dr. Hugh C. Benner presiding.

EVANGELISTS' SLATES

L and M

Langford, J. V. 808 N. College, Bethany, Okla.
Delburne, Alta., Can. July 25 to Aug. 5
Swift Current, Sask. Aug. 7 to 19

Langford, O. F. Rt. 5, Box 162 C, Gilmer, Texas

Latham, Joy and Mary E. P.O. Box 527, Kansas City 41, Mo.

Latham, L. E. P.O. Box 77, Atlanta, Ga.

Law, Dick and Lucille. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Arkadelphia, Ark. July 11 to 22
Sweetwater, Texas July 27 to Aug. 5

Lee, Mason. 217 Division St., Huntington, W.Va.
Hatfield Camp, Ind. July 13 to 22
Albany, Ky. July 24 to Aug. 5

Leih, Martin. 721 E. Foothill Blvd., Monrovia, Calif.

Leonard, J. Carl. 121 Main, Ames, Iowa

Leverett Brothers. Preacher and Singers, Lamar, Mo.

Lewis, E. E. 305 N. Shepherd, Ironton, Mo.

Lewis, Ellis. 308 N.W. Second St., Bethany, Okla.
Orlando, Fla. July 11 to 22
Des Arc, Mo. (camp) Aug. 8 to 19

Lindley, R. F., and Wife. Evangelist and Children's Worker, P.O. Box 527, Kansas City 41, Mo.

Russellville, Ark. July 5 to 15
Jonesboro, Ark. July 18 to 29

Lipker, Charles H. Box 2, Alvada, Ohio

Akron, O. (Dist. Camp) Aug. 3 to 12

Little, H. C. 1338½ Hunter Ave., Columbus 1, Ohio

Loan, J. Sutherland. P.O. Box 527, Kansas City 41, Mo.

Lumms, H. T. and Jessie. Preachers and Singers, 4480 63rd St., Sacramento 20, Calif.

MacAllen, L. J. and Mary E. Evangelists and Artists, 27 W. Falls St., New Castle, Pa.

Mackey Evangelistic Party, D. D. Preacher and Musicians, Box 113, Bethany, Okla.

Mackey, Preacher (Tobe) and Mrs. Box 76, Lindsey, Ohio

Madden, Paul A. 415 E. Bank St., Centerville, Iowa

Mystic, Iowa Aug. 29 to Sept. 9

Markham, Walter. 408 S. Cottage Ave., Porterville, Calif.

Martin, Edwin C. Evangelist, P.O. Box 527, Kansas City 41, Mo.

Monticello, Iowa (tent) .. June 24 to July 15

Reserved July 18 to 29

Martin, Paul. P.O. Box 527, Kansas City 41, Mo.

Mathews, L. B., and Wife. Evangelist and Singer, 514 West 15th St., Columbia, Tenn.

Ava, Mo. (Good Hope Ch.) July 9 to 15

McCoy, Norman E. Song Evangelist, 1318 East 28th St., Anderson, Ind.

McCullough, Forrest H. Evangelist, 787 E. Waldorf Ave., Memphis, Tenn.

East Tenn. (Home Miss.) July 3 to 12

Cleveland, Tenn. July 16 to 29

McDowell, Mrs. Doris M. Evangelist, 948 Fifth St., Apt. H, Santa Monica, Calif.

Reserved (Home) July and August

McGuffey, J. W. 1609 N. Central, Tyler, Texas

McIntosh, John P. 12011-A Center St., Holydale, Calif.

Villa Grove, Ill. Aug. 7 to 19

McKinley, Pauline. Song Evangelist, P.O. Box 201, Greensburg, Ind.

McMahon, Louis D. Evangelist, P.O. Box 527, Kansas City 41, Mo.

McMillan, Wilsie L. 506 N. Court St., Circleville, Ohio

McNatt, J. A. P.O. Box 527, Kansas City 41, Mo.

Florida District Camp July 23 to 29

Indianapolis Dist. Camp Aug. 3 to 12

Servicemen's Corner



Dothan, Alabama, is the nearest Church of the Nazarene to Fort Rucker. If you have servicemen stationed at this camp the pastor, Rev. G. W. Ball, will be glad to contact them for the church. Write P.O. Box 1486, Dothan, Alabama.

* * *

"I want to tell you that we are so glad to receive the HERALD OF HOLINESS regularly and the other periodicals as well. I am confident that there could be no better church paper found anywhere than our wonderful HERALD OF HOLINESS. It has been an inspiration and help to me so many times. I thank God for the Church of the Nazarene and for what it stands for. Truly the challenge was never so great and much greater than many realize it today.

"I am in my fifth year of military service for our country and I have had many trying experiences, but on the contrary I have had some wonderful experiences as a living testimony for Jesus. While life in the military is always on the go with various assignments, it's wonderful assurance to know that God will go with us when we stand true to Him. There have been times that I felt as if I didn't have a friend in this world. Then I am reminded of 'What a Friend We Have in Jesus,' 'Tis So Sweet to Trust in Jesus,' and 'No One Ever Cared for Me Like Jesus.' Pray that our military

leaders may even more realize that religion with putting on the whole armor of God is a prime factor of the well-disciplined military of today in the defense of our country."—JAMES E. DARNELL.

"Greetings in Jesus' precious name. I am writing to you at this time, to let you know that I'll be leaving here for the States soon, and to thank each of you for faithfully sending to me, free of charge, the HERALD OF HOLINESS, *Conquest*, *Come Ye Apart*, and the *Other Sheep* during my tour of duty overseas. These magazines have truly been a great blessing to me.

"While I am writing to you, I want to add a few words of praise for our missionaries, Rev. and Mrs. Donald Owens, here in Seoul, Korea. They have truly been a wonderful blessing to me. They are two of the most wonderful Christian people I have ever met. I have been privileged to enjoy much time with them, as my outfit is exactly one mile from their residence.

"Last night I was privileged to enjoy a truly wonderful evening service of the first District Assembly of the Church of the Nazarene in Korea. I went with Rev. and Mrs. Donald Owens. Though the service was all in Korean, and I cannot understand Korean, it was very soul-lifting. I felt the presence of the Holy Spirit the moment I stepped inside the church, and all through the service."—GORDON P. NYER.

NAZARENE SERVICE MEN'S COMMISSION
Paul Bois DIRECTOR

Meadows, Naomi; and Reasoner, Eleanore. Preachers and Singers, 2510 Hudson Ave., Norwood 12, Ohio

Fairbury, Ill. July 11 to 22

Centerville, Iowa July 24 to Aug. 5

Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, P.O. Box 527, Kansas City 41, Mo.

Fredericktown, Mo. (camp) .. July 16 to 22

Costa Mesa, Calif. (camp) July 23 to 29

Messer, Haley. P.O. Box 527, Kansas City 41, Mo.

Butler, Ga. (camp) July 5 to 15

Todd, N. Car. (camp) Aug. 9 to 19

Messer, L. C. and Ruth. Singers and Musicians, 236 S. Michigan Ave., Glendora, Calif.

Mickel, Ralph and Lillian. Evangelists and Singers, Alum Bank, Pa.

Fairview, Mont. July 18 to 29

High Prairie, Alta. Aug. 1 to 12

Mickey, Bob and Ida Mae. Song Evangelist and Chalk Artist, 309 Cimarron Ave., LaJunta, Colo.

Delburne, Alberta July 25 to Aug. 5

Swift Current, Sask. Aug. 7 to 19

Mieras, Edward E. 1962 Bridgen Rd., Pasadena 7, Calif.

Miller, A. E. and Pauline. Preachers and Chalk Artist, 307 S. Delaware St., Mt. Gilead, Ohio

Miller, E. J. P.O. Box 527, Kansas City 41, Mo.

Miller, Leila Dell. Trevecca Nazarene College, Nashville, Tenn.

Van Buren, Ind. July 16 to 22

Camden, Tenn. July 23 to 29

Miller, Nettie A. Trevecca Nazarene College, Nashville, Tenn.

Detroit (Van Dyke), Mich. Aug. 1 to 12

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.

Akron District July

Home August

Mingledorff, O. C. P.O. Box 43, Douglas, Ga.

Mitchells, The Musical (Lloyd and Addie). Song Evangelists and Musicians, Kersey, Pa.

Moore-Dake Evangelistic Party (Myrtle C. and Lorraine M.). 10802 63rd Ave., Edmonton, Alberta, Canada

Moore, Ernest, Jr. P.O. Box 515, Bremond, Texas

Moore, Franklin M. 200½ W. Lincoln Ave., Goshen, Ind.

St. Bernice, Ind. July 11 to 22

S.W. Ind. Assembly July 24 to 26

Moore, John E. Song Evangelist, P.O. Box 527, Kansas City 41, Mo.

Mounds, C. Dewey. 12300 W. Ridgeland Ave., Worth, Ill.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Musical Messengers, The. Don Ratliff, 3423 Hottel Dr., Louisville 16, Ky.

Columbus, Ind. (camp) July 19 to 29

Ramsey, Ind. (camp) Aug. 1 to 12

Myers, J. T. 502 Lafayette St., Danville, Ill.

N to R

Neese, Albert R. and Bessie. 675 S. Decatur, Denver 19, Colo.

Denver, Colo. (Assembly) July 16 to 19

Nelson, Charles Ed. and Normadone, Preacher and Singers, P.O. Box 241, Rogers, Ark.

Dogwood, Mo. July 18 to 29

Nichols, Dorrance and Esther. Evangelist and Musicians, P.O. Box 3854, Columbus 13, Ohio

Fredericktown, Ohio July 8 to 22

July 11, 1956

Norsworthy, Archie N. 113 N. Asbury, Bethany, Okla.

Norris, Roy and Lilly Anne (Holso). Preacher and Musicians, 5332 Summer Ave., Ashtabula, Ohio

Norton, Joe. Box 143, Hamlin, Texas

Nutter, C. S. P.O. Box 48, Parkersburg, W.Va. Athens, W.Va. Aug. 8 to 19

Oren, Thurman. Box 327, Parker, Ind.

Orton, Ernest E. Rt. 1, Box 57, Canon City, Colo.

Parrott, A. L. P.O. Box 298, Bourbonnais, Ill. Bonham, Texas July 18 to 29

Quannah, Texas Aug. 1 to 12

Patrone, D. E. Evangelist-Violinist, 224 Liberty St., Painesville, Ohio

Patterson, Walter. Route 3, Waurika, Okla. Malvern, Ark. July 6 to 15

Cave, Ark. July 20 to 29

Payne, L. M. 509 Northwest Main, Bethany, Okla.

Pendleton, T. E. 2019 Greenrock Lane, Indianapolis, Ind.

Peters, Max F. 8665 Dearborn Ave., South Gate, Calif.

Phillips, Miss Lottie. % Trevecca Nazarene College, Nashville, Tenn.

Phillips, Wm. H. Box 131, Apple River, Ill.

Pierce, Boyce and Catherine. Singers and Musicians, 505 Columbia Ave., Danville, Ill. Monroe, Ind. (camp) July 5 to 15

Olivet, Ill. (camp) July 18 to 29

Pittenger, Twyla. R.D. 1, Shelby, Ohio

Plummer, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind. Columbus, Ind. (camp) July 19 to 29

Ramsey, Ind. (camp) Aug. 2 to 12

Potter, Lyle and Lois. Sunday-School Evangelists, P.O. Box 527, Kansas City 41, Mo. Reserved for rest July 19 to 29

Los Angeles (Belvedere Mex. Ch.), Calif. July 31 to Aug. 5

Pumpelly, Paul. 115 W. College, Lake Charles, La. Baton Rouge (Trinity), La. July 11 to 22

Vinton, La. July 23 to 29

Purkhiser, H. G. 4531 Marcellus St. N.W., Canton 8, Ohio Reserved July Virginia District Camp Aug. 10 to 17

Qualls, Paul M. Song Evangelist, 5487 Lake Jesamine Dr., Orlando, Fla. Brooktondale, N.Y. (camp) July 20 to 29

Akron, O. (camp) Aug. 3 to 12

Raker, W. C. Astoria, Ill.

Reed, Harlow. Box 45, Hull, Ill.

Rice, Cecil H. 1128 Grace St., Washington C.H., Ohio Richfield, Pa. (camp) July 5 to 15

Richards, Alvin and Annabelle. Preacher and Singers, Linden, Mich. Home July 9 to Aug. 15

Gladwin, Mich. (camp) Aug. 16 to 26

Richards Evangelistic Party. Preachers and Singers, Box 313, Sparta, Mich.

Richardson, Harold and Flossie. Preacher and Singers, Route 4, Muncie, Ind.

Ridings, E. Paul. 708 N. College, Bethany, Okla.

Ridley, Herman L. R.D. 3, New Bethlehem, Pa.

Riepe, Alden. 25 Warren Ct., Ft. Thomas, Ky. Falmouth, Ky. July 21

Brooksville, Ky. July 28

Riffle, Brady. 902 Mel St., Charleston, W.Va.

Rigney, J. B. 1215 Shelby Ave., Nashville, Tenn.

Roach, Douglas F. 1410 W. Clay, Apt. 4, Houston 19, Texas

Robbins, James. 1817 "F" St., Bedford, Ind. Freedom, Ind. July 4 to 15

Shoals, Ind. Aug. 1 to 12

Robinson, John. 448 Washington Ave., Huntington, W.Va. Portland, Tenn. July 15 to 22

Handley, W.Va. July 23 to 29

Rodgers, Clyde B. Artist-Evangelist, 505 Lester Ave., Nashville 10, Tenn. Harrisville, N.Y. July 4 to 15

West Palm Beach, Fla. July 24 to Aug. 5

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. Evansville (Trinity), Ind. July 16 to 22

Rothwell, Mel-Thomas. 21 Bromfield St., Wollaston, Mass. Red Deer, Alta. (camp) July 13 to 22

Conneautville, Pa. (camp) Aug. 2 to 12

Royle, C. E. and Lois. Evangelist and Singer, Route 2, Mason, Mich. Summer Center, Mich. July 18 to 29

Maybee, Mich. (camp) Aug. 15 to 26

Rushing Family Trio, The (Dee, Bernadene, and Tracy). Singers and Musicians, King City, Mo.

Russell, Orlando. Song Evangelist, 608 N. Douglas, Malden, Mo.

Ryall, Frank L. (Toby). Evangelist, 3022 14th Ave., Chattanooga, Tenn.

S and T

Sanford, Mrs. Ruth. Song Evangelist, 5636 Wilborn Dr., St. Louis 20, Mo.

Scarlett, Don. 522 College St., Oakland City, Ind. Springerton, Ill. (camp) July 19 to 29

Blytheville, Ark. (First) Aug. 16 to 26

Schmidt, William and June. Preacher and Singers, Box 331, Vicksburg, Mich.

Schriber, George R. 5949 N. Forestdale, Glendora, Calif.

Schultz, Ernest. 606 Maple Ave., Mora, Minn.

Schultz, Walter C. Song Evangelist, 707 S. Chipman St., Owosso, Mich.

Sellick, R. T. Box 22, Oxford, N.S., Canada

Selz, Joseph W. 627 Juniper St., Walla Walla, Wash.

Shank, R. A., and Wife. Box 377, Vicksburg, Mich.

Sharp, L. D. P.O. Box 527, Kansas City 41, Mo.

Short, J. W. and Frances. Evangelists, P.O. Box 527, Kansas City 41, Mo. Lewisville, Ind. July 22 to 29

Camby, Ind. (camp) Aug. 4 to 12

Silvernail, Donald R. % Nazarene Assembly Park, Vicksburg, Mich.

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.

Slater, Glenn and Vera. Preachers and Singers, P.O. Box 527, Kansas City 41, Mo.

Slater, Hugh. P.O. Box 527, Kansas City 41, Mo.

Slayton, Humbert M. 237 N. Fifth St., Elwood, Ind.

Smith, Bernie. Box 145, Harrisburg, Ill.

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.

Smiths, The Singing (Eugene and LaNora). Song Evangelists, Winnsboro, S.C. Alliance, Neb. (tent) Aug. 1 to 12

Kearney, Neb. (camp) Aug. 16 to 26

Smith, Otis E. Box 602, Greensboro, N.C. Asheville (First), N.C. July 5 to 15

Smith, Paul R. and Hallie. Evangelist and Singers, 318 N.W. 5th St., Bethany, Okla. Chelsea, Okla. July 5 to 15

Kansas City Dist. July 18 to 29

Snow, Loy. Route 1, Bedford, Ind. Bedford (Shady Springs), Ind. July 31 to Aug. 12

Orleans, Ind. Aug. 14 to 26

Sparks, Sammy. 510 N. Pickaway, Circleville, Ohio

Spittal, David J. R. Box 208, Bourbonnais, Ill.

Stabler, R. C., and Wife. Box 34, Montoursville, Pa.

Stafford, Daniel. Box 1514, Indianapolis, Ind. Oak Grove, La. July 12 to 22

Troup, Texas July 25 to Aug. 5

Stanley, T. H. 1242 Cottage Ave., Middletown, Ind. Ore. Pac. Dist. Camp July 19 to 29

No. Calif. Dist. Camp Aug. 2 to 12

Starnes, Earl. 1317 Keller St., Evansville, Ind. Hendersonville, Tenn. July 10 to 15

Oklahoma City (Cap. Hill), Okla. July 18 to 29

States, L. Wayne. 2115 W. Colorado Ave., Colorado Springs, Colo. Ottwell, Ind. (camp) Aug. 2 to 12

Cabot (Russell Chap.), Ark. Aug. 15 to 26

Steelman, Mrs. Thelma. P.O. Box 294, Gilmer, Texas

Steininger, Dwight F. Artist-Evangelist, Box 445, Nashville, Ind. Open dates August 1 to 12

Open dates August 14 to 19

Stevenson, Edward and Lydia. Singers and Musicians, Box 154-B, Cuba, Ill.

Stewart, Milton, and Wife. Evangelist and Singer, Route 2, Robeline, La.

Stockton, Fred G. 1453 Third St., Enumclaw, Wash.

Strack, W. J. Box 215, New Lyme, Ohio

Strait, Neil. Box 112, Olivet Nazarene College, Kankakee, Ill.

Summers, Shad. 2741 17th St., Birmingham 8, Ala. Reserved July 18 to 29

Hartselle, Ala. Aug. 1 to 12

Sutherland, Jack and Naomi. Preacher and Singers, Route 5, Canton, Ill. Ames, Iowa (camp) July 5 to 15

Sweeten, Howard W. Ashley, Ill. Columbus, Ohio (camp) July 19 to 29

Eldorado, Ill. (camp) Aug. 2 to 12

Swisher, Ralph and Connie. Preachers and Chalk Artist, 722 Heyward St., Columbia, S.C. Fort Mill, S.C. July 23 to 29

Columbia (First), S.C. July 30 to Aug. 5

Talbert, George H., and Wife. Evangelist and Singers, P.O. Box 438, Abilene, Kansas

Tarvin, E. C. California, Ky.

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. Richmond, Va. July 19 to 29

Reserved (home) Aug. 1 to 12

Thompson, Harold C. P.O. Box 549, Blytheville, Ark.

Turpel, J. W. Convene, Maine

Tyson, Joe M., and Wife. Evangelist and Children's Workers, Rt. 6, Box 446, Waco, Texas

U to Z

Van Houten, L. L. 237 Columbia St., Shreveport, La.

Van Slyke, D. C. 508 16th Ave. So., Nampa, Idaho

Vennum, Earle W. and Elizabeth. P.O. Box 527, Kansas City 41, Mo.

Volk, Harold L. P.O. Box 527, Kansas City 41, Mo.

Wagner, Allen H. 404 N. Kentucky Ave., De Land, Fla.

Wagner, Betty; and Lavelly, Helen. Preacher and Singers, % Gen. Del., Mt. Vernon, Ill. Oxford, Ind. July 4 to 15

Open date July 18 to 29

Wakefield, A. C. Song Evangelist, 515 Woodland, Nashville 6, Tenn. Suwannee, Fla. (camp) July 19 to 29

Vilonia, Ark. (camp) Aug. 9 to 19

Walker, Lawrence and Lavona. 316 Third St., New Philadelphia, Ohio Seven Oaks Camp, N.Y. July 18 to 29

Open date Aug. 22 to Sept. 2

Walker, W. B. 2213 S.W. 60th St., Oklahoma City, Okla.

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, P.O. Box 501, Fern Park, Fla. Reserved July 15 to 30

Andover (Cherry Valley), O. Aug. 9 to 19

Welch, R. O. Route 2, Sistersville, W.Va.

Wells, Kenneth and Lily. Evangelists and Singers, Box 679, Whitefish, Mont. Orchards, Wash. (camp) Aug. 9 to 19

Whisler, John F. Blind Singer, 404 N. Francis St., Carthage, Mo.

White, W. T. 116 E. Keith, Norman, Okla. Whitley, C. M., and Wife. Preacher and Singer, P.O. Box 527, Kansas City 41, Mo. Nazarene Chapel, Texas July 18 to 29

Brady, Texas Aug. 1 to 12

Whiting, Warren and Katherine. Musician and Song Evangelist, 1239 S.W. 35th Ave., Ft. Lauderdale, Fla.

Whittaker, Frank B. 273 W. Locust St., Newark, Ohio

Whitworth, James H. Route 2, Bloomington, Ill.

Wiggs, W. Frank, and Wife. Preacher and Singer, 2625 E. Nettleton, Jonesboro, Ark.

Wilkinson Trio (Lloyd M., Wife, and Daughter Margaret). 1104 Penn St., Columbus, Ind.

Williams, J. E. P.O. Box 527, Kansas City 41, Mo. Milwaukie, Ore. July 8 to 18

Portland, Ore. (camp) July 19 to 29

Williams, Lillian. Evangelist, 327 W. Broadway, Sparta, Tenn. Newport, Tenn. (V.B.S.) July 9 to 15

Chattanooga, Tenn. (Meth.) July 18 to 29

Willis, Harold J. and Mae. Preachers and Children's Workers, P.O. Box 527, Kansas City 41, Mo.

Winegarden, Robert. Route 1, Cayuga, Ind.

Wire, B. N. 109 N.W. 7th St., Bethany, Okla. Eldorado, Okla. Aug. 14 to 26

Wolfe, E. D. 820 Edina St., Salem, Ore.

Woods, Bob. Evangelist, Pefferlaw P.O., Ontario

Woodward, George P. Artist-Evangelist, 201 N. Warren Ave., Columbus 4, Ohio Brooktondale, N.Y. (camp) July 23 to 29

Portsmouth, R.I. (camp) Aug. 3 to 12

Woolman, J. L. 223 N. Hammond, Bethany, Okla. Paragould, Ark. July 25 to Aug. 5

Brownfield, Texas Aug. 15 to 26

Wooton, B. H. 2519 Galbreth Rd., Pasadena 7, Calif.

Wynkoop, Ralph C. 6120 S.E. Knapp, Portland 6, Ore.

Yeatts, Lowell L. 325 W. Sixth St., Peru, Ind.